

DGuzik 43 John

David Guzik

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David Guzik



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(Joh 1:1)

The Prologue to the Gospel

In the beginning¹ was the Word, and the Word was with God,² and the Word was fully God.³
(Guzik)

Joh 1:1-51

John 1 - THE WORD AND THE WITNESS

A. John: The fourth gospel.

1. Why are there four gospels? The ancient Christian writer Origen (185-254 a.d.) gave a good answer: there are not four gospels, but one four-fold gospel. Each gospel presents a different perspective on the life of Jesus, and we need all four to get the full picture.

a. John was probably the last gospel written, and written in view of what the previous three had already said. This is one reason why John is so different from Matthew, Mark, and Luke.

b. There are significant events in the ministry of Jesus that Matthew, Mark, and Luke include that John leaves out, including Jesus' birth, baptism, temptation in the wilderness, the Last Supper, the agony in Gethsemane, the Ascension, demonic confrontations, and parables.

c. The first three gospels center on Jesus' ministry in Galilee. John centers his gospel on what Jesus said and did in Jerusalem.

d. Each of the gospels emphasizes a different origin of Jesus.

i. Matthew shows Jesus came from Abraham through David, and demonstrates that He is the Messiah promised in the Old Testament (Mat_1:1-17).

- ii. Mark shows Jesus came from Nazareth, demonstrating that Jesus is a Servant (Mar_1:9).
 - iii. Luke shows Jesus came from Adam, demonstrating that Jesus is the Perfect Man (Luk_3:23-38).
 - iv. John shows Jesus came from heaven, demonstrating that Jesus is God.
 - e. However, it is wrong to think that the Gospel of John *completes* the story of Jesus. John makes it clear that the story of Jesus can never be completed (Joh_21:25).
2. Matthew, Mark, and Luke are known as the three *synoptic* gospels. *Synoptic* means “see-together” and the first three gospels present Jesus’ life in pretty much the same format. The first three gospels focus more on what *Jesus taught and did*; John focuses more on *who Jesus is*.
- a. John shows us who Jesus is by highlighting seven signs (miracles) of Jesus. Six of these miracles are not mentioned in the first three gospels.
 - b. John shows us who Jesus is by allowing Jesus to speak for Himself in seven dramatic *I Am* statements.
 - c. John shows us who Jesus is by calling forth witnesses who will testify about the identity of Jesus. Four of these witnesses speak in the first chapter alone.
3. John is a gospel written for a specific purpose: that we might believe. A key verse for understanding the Gospel of John is found at the end of the book: *But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name* (Joh_20:31).
- a. The Gospel of John has even helped scholarly skeptics to believe. The oldest surviving fragment of the New Testament is a portion of John 18, found in Egypt and dating well before 150 a.d. indicating wide circulation by that early date.
4. The Gospel of John is a beloved gospel. It has been called “a pool in which a child may wade and an elephant may swim.”

a. Commentator Charles Erdman says: "Its stories are so simple that even a child will love them, but its statements are so profound that no philosopher can fathom them."

b. So, if we give diligent attention to entertainment, sports, music, or the news, how much more should we give diligent attention "when a man is speaking from heaven, and utters a voice plainer than thunder?"

(John Chrysostom)

B. Prologue to the Gospel of John.

This remarkable, profound portion is not merely a preface or an introduction. It is a summation of the entire book. The remainder of John's gospel will deal with the themes introduced here: the identity of the Word, life, light, regeneration, grace, truth, and the revelation of God the Father in Jesus the Son.

1. (Joh_1:1-2) The origin of the *Word* (Logos).

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

a. **In the beginning** refers to the timeless eternity of Gen_1:1 : *In the beginning, God created the heavens and earth*. John essentially says, "When the **beginning** began, **the Word** was already there." That is, that **the Word** predates time or creation.

i. John makes it clear that **the Word** is not just the beginning, but the beginning of the beginning. He was there **in the beginning**, before anything was.

b. **In the beginning was the Word: Word** translated the ancient the Greek word *Logos*. The idea of the *logos* had deep and rich roots in both Jewish and Greek thinking.

i. Jewish rabbis often referred to God, especially in His more personal aspects, in terms of His word. They spoke of God Himself as "the word of God." For example, ancient Hebrew editions of the Old Testament change Exo_19:17 (*Moses brought the people out of the camp to meet God*) to "Moses brought the people out of the camp to meet the word of

God.” In the mind of the ancient Jews, the phrase “the word of God” could be used to refer to God Himself.

ii. The Greek philosophers saw the *logos* as the power which puts sense into the world, making the world orderly instead of chaotic. The *logos* was the power that set the world in perfect order and kept it going in perfect order. They saw the *logos* as the “Ultimate Reason”

that controlled all things.

iii. Therefore, in this opening, John says to both Jews and Greeks: “For centuries you’ve been talking, thinking, and writing about **the Word** (the *logos*). Now I will tell you who He is.”

John meets both Jews and Greeks where they are at, and explains Jesus in terms they already understood.

c. **And the Word was with God, and the Word was God:** With this brilliant statement, Joh_1:1 sets forth one of the most basic foundations of our faith - the Trinity. We can follow John’s logic: o There is a Being known as **the Word**.

o This Being is God, because He is eternal (**In the beginning**) o This Being is God, because He is plainly called God (**the Word was God**).

o At the same time, this Being does not encompass all that God is. God the Father is a distinct Person from **the Word** (**the Word was with God**).

i. So, the Father and the Son (the Son is known here as **the Word**) are equally God, yet distinct in their Person. The Father is not the Son, and the Son is not the Father. Yet they are equally God, with God the Holy Spirit making one God in three Persons.

d. **In the beginning was the Word, and the Word was with God, and the Word was God:** What about the Watchtower’s *New World Translation* here? This Jehovah’s Witness translation reads like this: “In [the] beginning the Word was, and the Word was with God, and the Word was a god.” Their translation is used to deny the teaching that Jesus is God. Is it a correct translation?

i. The claim of the Watchtower defending their translation of Joh_1:1-2 is that because before the second time “God” is used in the passage, no article appears (it is written “God” and not “the God”). In answer to this approach to Greek grammar and translation, we can only refer to the multitude of other times in the New Testament where “God” appears without the article. If the Watchtower were honest and consistent, they would translate “God” as “god” every place it appears without the article. But it seems that this grammatical rule only applies when it suits the purpose of backing up the doctrinal beliefs of the Watchtower. The Greek text of Mat_5:9; Mat_6:24, Luk_1:35; Luk_1:75, Joh_1:6; Joh_1:12-13; Joh_1:18, Rom_1:7; Rom_1:17, shows how the Watchtower translates the exact same grammar for “God” as “God” instead of “god” when it suits their purpose.

ii. In the main resource the Watchtower uses to establish their claim (*The Kingdom Interlinear*), the Watchtower quotes two well-known Greek authorities to make them *appear* to agree with their translation. But they both have been misquoted, and one of them, Dr.

Mantey has even written the Watchtower, and demanded that his name be removed from the book! Another “scholar” whom the Watchtower refers to in their book *The Word - Who Is He? According to John*, is Johannes Greber. Greber was actually an occult-practicing spiritist, and *not* a scholar of Biblical Greek.

iii. What do *real* Greek scholars say about the Jehovah’s Witness translation of Joh_1:1-2?

“A GROSSLY MISLEADING TRANSLATION. It is neither scholarly nor reasonable to

translate Joh_1:1 ‘the Word was a god.’ But of all the scholars in the world, so far as we know, none have translated this verse as Jehovah’s Witnesses have done.” (Dr. Julius R.

Mantey)

“Much is made by Arian amateur grammarians of the omission of the definite article with ‘God’ in the phrase ‘And the Word was God.’ Such an omission is common with nouns in a predicate construction. ‘A god’ would be totally indefensible.” (Dr. F.F. Bruce) “I can assure you that the rendering which the Jehovah’s Witnesses give Joh_1:1 is not held by any reputable Greek scholar.” (Dr. Charles L. Feinberg)

“The Jehovah’s Witness people evidence an abysmal ignorance of the basic tenets of Greek grammar in their mistranslation of Joh_1:1.” (Dr. Paul L. Kaufman)

“The deliberate distortion of truth by this sect is seen in their New Testament translations.

Joh_1:1 is translated: ‘ . . . the Word was a god,’ a translation which is **grammatically impossible**. It is abundantly clear that a sect which can translate the New Testament like that is intellectually dishonest.” (Dr. William Barclay)

e. **He was in the beginning with God** again makes the point that the Father is distinct from the Son, and the Son distinct from the Father. They are equally God, yet they are separate Persons.

2. (Joh_1:3-5) The work and nature of the Word.

All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.

a. **Without Him nothing was made that was made:** The Word created *all* created things. Therefore He Himself is an uncreated Being, as Paul says in Col_1:16.

b. **In Him was life:** The Word is the source of all life. The ancient Greek word translated **life** is *zoe*, which means “the life principle,” not *bios*, which is mere biological life. This **life is the light of men**, speaking of spiritual light as well as natural light. It isn’t that the Word “contains” life and light; He *is* **life** and **light**.

i. Therefore, without Jesus, we are *dead* and in *darkness*. We are lost. Significantly, man has an inborn fear towards both death and darkness.

c. **And the light shines in the darkness, and the darkness did not comprehend it:** **Did not comprehend** can also be translated *did not overcome*. The light can not lose against the darkness; the darkness will never overcome it.

3. (Joh_1:6-13) The revelation of the Word.

There was a man sent from God, whose name *was* John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but *was sent* to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

a. **There was a man sent from God:** John the Baptist bears witness of the light, **that all through him might believe.**

b. **The world did not know Him:** How can it be? How can it be that God came to the same world He created, to the creatures made in His image, and **the world did not know Him**? It shows how deeply fallen human nature has rejected God.

c. **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:** Though some rejected this revelation, others received Him and thereby became children of God. They became **children of God** through a new birth, being **born . . . of God.**

i. **As many as received Him:** The idea of “receiving Jesus” is Biblically valid. We need to embrace and receive Him unto

ourselves. **As many as received Him** is just another to say **those who believe in His name**.

d. Those who received Him are born of God, but **not of blood, nor of the will of the flesh, nor of the will of man, but of God**. Here, John reminds us of the nature of the new birth: it is God's sovereign gift to man, not man's achievement.

4. (Joh_1:14-18) The Word became flesh.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, *but* grace and truth came through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

a. **And the Word became flesh and dwelt among us:** This is John's most startling statement so far. It would have amazed both Jewish and Greek thinking to hear that **the Word became flesh**.

i. The Greeks had a generally low view of God. To them, John says **the Word became flesh**. The ancient Greek gods such as Zeus and Hermes were simply super-men; they were not equal to the order and reason of the Logos. John tells the Greek thinkers, "The Logos you know made and ordered the universe **became flesh**."

ii. The Jews had a generally prohibitive view of God; to them, John says **the Word became flesh and dwelt among us**. The Jews had a hard time accepting that the great God revealed in the Old Testament could take on human form. John says to the Jewish thinkers, "the Word of God **became flesh**."

b. **We beheld His glory:** John testifies to this as an eyewitness, even as John the Baptist testified. John could

say, "I *saw* His glory, the glory belonging to the **only begotten of the Father.**"

i. Though, the word **beheld** is stronger than the words "saw" or "looked." John tells us that he and the other disciples *carefully studied* the glory of the Word made flesh.

c. **John bore witness of Him and cried out:** The one announced by John the Baptist - Jesus Christ - is the Word made flesh. He brings a different order than the one instituted by Moses (**For the law was given through Moses, but grace and truth came through Jesus Christ**).

i. It is an inexhaustible supply of grace (**grace for grace**) and truth, contrasting with an order of rigid laws and regulations **given through Moses**.

d. **No one has seen God at any time:** Jesus, the Word, is the perfect declaration of the unseen God. The Father and the Son belong to the same family, and Jesus **has declared** the nature of the unseen God to man. We don't have to wonder about the nature and personality of God. Jesus has **declared** it with both His teaching and His life.

C. The testimony of John the Baptist.

1. (Joh_1:19-28) John tells us who John the Baptist is.

Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" He said: "I *am* 'The voice of one crying in the wilderness: "Make straight the way of the Lord,'" as the prophet Isaiah said." Now those who were sent were from the Pharisees. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" John answered them, saying, "I baptize with water, but there stands One among you whom you do not

know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose." These things were done in Bethabara beyond the Jordan, where John was baptizing.

a. John is emphatic: **I am not the Christ**. For John, it was unthinkable that attention would focus on himself, because he was not the Messiah. His job was to point to the Messiah.

b. **Are you Elijah?** It might be easy for the priests and Levites from Jerusalem to associate John with Elijah because of his personality and because of the promise in Mal_4:5-6. If he is the forerunner of the Messiah, then is he Elijah?

i. In a sense, John *was* Elijah, ministering in his office and spirit (Mat_11:13-14 and Mar_9:11-13).

c. **Are you the Prophet?** This refers to God's promise through Moses in Deu_18:15, promising a prophet to come. Based on this passage, they expected another Prophet to come.

d. **I am the voice of one crying in the wilderness:** John sees himself as the advance man of the great King. His baptism was a preparatory cleansing for the King. The idea is, "get cleaned up, get ready for a royal visit!"

i. The Jews in John's day practiced baptism. It was an outgrowth of ceremonial washings.

But the Jews of that time typically reserved baptism for Gentiles who wanted to become Jews. So to submit to John's baptism, a Jew had to identify with the Gentiles. This was a genuine sign of repentance.

e. **I baptize with water:** John's baptism was negative. It cleansed, but it gave nothing to help someone *keep* clean. The work of Jesus and His baptism of the Holy Spirit would be both a negative and a positive baptism. Christian baptism illustrates both our death with Jesus and our rising to new life with Him.

f. **Who sandal strap I am not worthy to loose:** untying the strap of a sandal (before foot washing) was duty of the lowest slave in the house.

i. Among Rabbis and their disciples, there was a teacher-student relationship that had the potential for abuse. It was entirely possible that a Rabbi might expect unreasonable service from their disciples. One of the things which was considered “too low” for a Rabbi to expect from his disciples was the untying of the Rabbi’s sandal strap. John says he is *unworthy* to do even this.

2. (Joh_1:29-34) John the Baptist tells us who Jesus is.

The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.” And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God.”

a. **Behold! The Lamb of God who takes away the sin of the world!** At the very dawn of His ministry, Jesus is greeted with words that remind Him of his destiny: His sacrificial agony on the cross for the sin of mankind. The shadow of the cross was cast over the entire ministry of Jesus.

b. **For He was before me:** John the Baptist was actually born before Jesus - and John would know this (Luke 1). So, when John says **He was before me**, he refers to the eternal pre-existence of Jesus. John knew very well that Jesus was God.

c. **Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit:** God gave John the Baptist the sure sign to know the Messiah. He would be the one on Whom the Holy Spirit descended upon from heaven. John is a reliable

witness regarding who Jesus is, because he has had confirming evidence from God.

d. **I have seen and testified that this is the Son of God:** John the Baptist gives his solemn testimony: this Jesus is the **Son of God**. He is the **Son of God** in the sense shown in Joh_1:18 : the One who perfectly declares the nature and personality of God the Father.

i. The gospel of John emphasizes John's role as a witness, not a baptizer. Witnesses give testimony as to what they have seen and experienced, in an effort to establish the truth.

Beyond that, they are unreliable, and operate on hearsay.

ii. Witnesses are not neutral - they are committed to the truth of their testimony, or they are unreliable witnesses. John is a reliable witness, and knows who Jesus is because of what he has seen with his own eyes.

D. The testimony of the first disciples.

1. (Joh_1:35-39) Two of John's disciples begin to follow Jesus. Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, "Behold the Lamb of God!" The two disciples heard him speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?" He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

a. **Behold, the Lamb of God!** John already said this of Jesus in Joh_1:29. Did he say this every time he saw Jesus? It was a vivid reminder of Jesus' destiny at the cross.

b. **And they followed Jesus:** John did not care about gathering disciples after himself. He was perfectly satisfied to have these disciples leave his circle and follow Jesus. It fulfilled his ministry; it did not take away from it.

c. **Come and see:** Jesus invited John and Andrew to be a part of His life. Jesus didn't live a cloistered, ultra-private life.

Jesus taught and disciplined others by allowing them to live with Him.

d. **Now it was about the tenth hour:** This was such a memorable occasion for writer that he remembered the exact hour that he met Jesus. This is a subtle clue that one of the two disciples who came to Jesus from John was the apostle John himself.

2. (Joh_1:40-42) Andrew brings his brother, Simon Peter to Jesus.

One of the two who heard John *speaking*, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).

a. **He found his own brother:** It is the nature of Christian experience that those who enjoy the experience desire to share their experience with others.

b. **You shall be called Cephas:** In giving Simon a new name (*Cephas* or Peter, meaning **A Stone**), Jesus tells Andrew's brother what kind of man he will be transformed into. At the time, and throughout the gospel, Peter may have looked like a "rock" on the outside, but was really anything but a rock. But before Jesus is done with Peter, he will be **a stone** of stability for Jesus Christ.

c. **We have found the Messiah:** This Andrew's testimony about who Jesus is. He knows that Jesus is **the Messiah**.

3. (Joh_1:43-44) Jesus calls Philip to follow Him.

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter.

a. **Follow Me:** There is nothing dramatic recorded about the call of Philip. Jesus simply says "**Follow Me**," and Philip does.

4. (Joh_1:45-51) Nathanael overcomes prejudice to follow Jesus.

Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote; Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

a. **Him of whom Moses in the law, and also the prophets wrote:** This is Philip's testimony as a witness of Jesus Christ. He declares that He is the Messiah and Savior predicted in the Old Testament.

b. **Can anything good come out of Nazareth?** With this, Nathanael prejudices himself against Jesus. If Jesus comes from Nazareth, that is all Nathanael cares to know about Him!

c. **Come and see:** Instead of arguing against Nathanael's prejudice, Phillip simply invites him to meet Jesus for himself.

d. **Under the fig tree, I saw you:** It is possible Nathanael liked to pray and meditate on the things of the Lord under the shade of an actual fig tree. But **under the fig tree** was a phrase Rabbis used to describe meditation on the Scriptures. Nathanael was spending time with the Lord, meditating on the Scriptures, and Jesus tells him "**I saw you**" there.

e. Nathanael gives his testimony regarding Jesus: **You are the Son of God, the King of Israel.**

f. **You shall see heaven open, and the angels of God ascending and descending upon the Son of Man:** Jesus promises Nathanael a greater sign than he has seen before. But what does He mean by **the angels of God ascending and descending upon the Son of Man?**

i. This probably connects with the dream of Jacob in Gen_28:12, where Jacob saw a ladder from earth to heaven, and the angels ascending and descending upon it. Jesus says that *He* is the ladder, the link, between heaven and earth. When Nathanael comes to understand that Jesus is the mediator between God and man, it will be an even greater sign (**you will see greater things than these**).

ii. This seems like rather obscure reference, but it was extremely meaningful to Nathanael.

Possibly, it was the very portion of Scripture Nathaniel meditated on **under the fig tree**.

g. **Son of Man:** The idea behind this phrase is not “the perfect man” or “the ideal man” or “the common man.” Instead, it is a reference to Dan_7:13-14, where the King of Glory coming to judge the world is called the **Son of Man**.

i. Jesus used this title often because in His day, it was a Messianic title free from political and nationalistic sentiment. When a Jewish person of that time heard “King” or “Christ” they often thought of a political or military savior. Jesus emphasized another term, often calling Himself the **Son of Man**.

h. This section of John shows four ways of coming to Jesus:

o Andrew came to Jesus because of the preaching of John.

o Peter came to Jesus because of the witness of his brother.

o Phillip came to Jesus as a result of the direct call of Jesus.

o Nathaniel came to Jesus as he overcame personal prejudices by a personal encounter with Jesus.

i. This section shows us four different witnesses testifying to the identity of Jesus. How much more testimony does

anyone need?

o John the Baptist testified that Jesus is eternal, that He is the man uniquely anointed with the Holy Spirit, that He is the Lamb of God, and that Jesus is the unique Son of God.

o Andrew testified that Jesus is the Messiah, the Christ.

o Phillip testified that Jesus is the One prophesied in the Old Testament.

o Nathaniel testified that Jesus is the Son of God and the King of Israel.

(Joh 1:2) The Word⁴ was with God in the beginning.

(Joh 1:3) All things were created⁵ by him, and apart from him not one thing was created⁶ that has been created.⁷

(Joh 1:4) *In him was life*,⁸ and the life was the light of mankind.⁹

(Joh 1:5) And the light shines on¹⁰ in the darkness,¹¹ but¹² the darkness has not mastered it.¹³

(Joh 1:6) A man came, sent from God, whose name was John.¹⁴

(Joh 1:7) He came as a witness¹⁵ to testify¹⁶ about the light, so that everyone¹⁷ might believe through him.

(Joh 1:8) He himself was not the light, but he came to testify¹⁸ about the light.

(Joh 1:9) The true light, who gives light to everyone,¹⁹ was coming into the world.²⁰

(Joh 1:10) He was in the world, and the world was created²¹ by him, but²² the world did not recognize²³ him.

(Joh 1:11) He came to what was his own,²⁴ but²⁵ his own people²⁶ did not receive him.²⁷

(Joh 1:12) But to all who have received him — those who believe in his name²⁸ — he has given the right to become God's children (Joh 1:13) — children not born²⁹ by human parents³⁰ or by human desire³¹ or a husband's³² decision,³³ but by God.

(Joh 1:14) Now³⁴ the Word became flesh³⁵ and took up residence³⁶ among us. We³⁷ saw his glory — the glory of the one and only,³⁸

full of grace and truth, who came from the Father.

(Joh 1:15) John³⁹ testified⁴⁰ about him and shouted out,⁴¹ "This one was the one about whom I said, 'He who comes after me is greater than I am,⁴² because he existed before me.' "

(Joh 1:16) For we have all received from his fullness one gracious gift after another.⁴³

(Joh 1:17) For the law was given through Moses, but⁴⁴ grace and truth came about through Jesus Christ.

(Joh 1:18) No one has ever seen God. The only one,⁴⁵ himself God, who is in closest fellowship with⁴⁶ the Father, has made God⁴⁷

known.⁴⁸

(Joh 1:19) ***The Testimony of John the Baptist***

Now⁴⁹ this was⁵⁰ John's⁵¹ testimony⁵² when the Jewish leaders⁵³ sent⁵⁴ priests and Levites from Jerusalem⁵⁵ to ask him, "Who are you?"⁵⁶

(Joh 1:20) He confessed — he did not deny but confessed — "I am not the Christ!"⁵⁷

(Joh 1:21) So they asked him, "Then who are you?⁵⁸ Are you Elijah?" He said, "I am not!"⁵⁹ "Are you the Prophet?"⁶⁰ He answered, "No!"

(Joh 1:22) Then they said to him, "Who are you? Tell us⁶¹ so that we can give an answer to those who sent us. What do you say about yourself?"

(Joh 1:23) John⁶² said, "I am ***the voice of one shouting in the wilderness, 'Make straight 63 the way for the Lord,'*** ⁶⁴ as Isaiah the prophet said."

(Joh 1:24) (Now they had been sent from the Pharisees.⁶⁵)⁶⁶

(Joh 1:25) So they asked John,⁶⁷ "Why then are you baptizing if you are not the Christ,⁶⁸ nor Elijah, nor the Prophet?"

(Joh 1:26) John answered them,⁶⁹ "I baptize with water. Among you stands one whom you do not recognize,⁷⁰

(Joh 1:27) who is coming after me. I am not worthy⁷¹ to untie the strap⁷² of his sandal!"

(Joh 1:28) These things happened in Bethany⁷³ across the Jordan River⁷⁴ where John was baptizing.

(Joh 1:29) On the next day John⁷⁵ saw Jesus coming toward him and said, "Look, the Lamb of God⁷⁶ who takes away the sin of the world!"

(Joh 1:30) This is the one about whom I said, 'After me comes a man who is greater than I am,⁷⁷ because he existed before me.'

(Joh 1:31) I did not recognize⁷⁸ him, but I came baptizing with water so that he could be revealed to Israel."⁷⁹

(Joh 1:32) Then⁸⁰ John testified,⁸¹ "I saw the Spirit descending like a dove⁸² from heaven,⁸³ and it remained on him.⁸⁴

(Joh 1:33) And I did not recognize him, but the one who sent me to baptize with water said to me, 'The one on whom you see the Spirit descending and remaining — this is the one who baptizes with the Holy Spirit.'

(Joh 1:34) I have both seen and testified that this man is the Chosen One of God."⁸⁵

(Joh 1:35) Again the next day John⁸⁶ was standing there⁸⁷ with two of his disciples.

(Joh 1:36) Gazing at Jesus as he walked by, he said, "Look, the Lamb of God!"⁸⁸

(Joh 1:37) When John's⁸⁹ two disciples heard him say this,⁹⁰ they followed Jesus.⁹¹

(Joh 1:38) Jesus turned around and saw them following and said to them, "What do you want?"⁹² So they said to him, "Rabbi" (which is translated Teacher),⁹³ "where are you staying?"

(Joh 1:39) Jesus⁹⁴ answered,⁹⁵ "Come and you will see." So they came and saw where he was staying, and they stayed with him that day.

Now it was about four o'clock in the afternoon.⁹⁶

(Joh 1:40) **Andrew's Declaration**

Andrew, the brother of Simon Peter, was one of the two disciples who heard what John said⁹⁷ and followed Jesus.⁹⁸ (Joh 1:41) He first⁹⁹ found his own brother Simon and told him, "We have found the Messiah!"¹⁰⁰ (which is translated Christ).¹⁰¹

(Joh 1:42) Andrew brought Simon¹⁰² to Jesus. Jesus looked at him and said, "You are Simon, the son of John.¹⁰³ You will be called Cephas" (which is translated Peter).¹⁰⁴

(Joh 1:43) ***The Calling of More Disciples***

On the next day Jesus¹⁰⁵ wanted to set out for Galilee.¹⁰⁶ He¹⁰⁷ found Philip and said¹⁰⁸ to him, "Follow me."

(Joh 1:44) (Now Philip was from Bethsaida,¹⁰⁹ the town of¹¹⁰ Andrew and Peter.) (Joh 1:45) Philip found Nathanael¹¹¹ and told him, "We have found the one Moses wrote about in the law, and the prophets also¹¹²

wrote about — Jesus of Nazareth, the son of Joseph."

(Joh 1:46) Nathanael¹¹³ replied,¹¹⁴ "Can anything good come out of Nazareth?"¹¹⁵ Philip replied,¹¹⁶ "Come and see."

(Joh 1:47) Jesus saw Nathanael coming toward him and exclaimed,¹¹⁷ "Look, a true Israelite *in whom there is no deceit!*"¹¹⁸

(Joh 1:48) Nathanael asked him, "How do you know me?" Jesus replied,¹¹⁹ "Before Philip called you, when you were under the fig tree,¹²⁰ I saw you."

(Joh 1:49) Nathanael answered him, "Rabbi, you are the Son of God; you are the king¹²¹ of Israel!"¹²²

(Joh 1:50) Jesus said to him,¹²³ "Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these."¹²⁴

(Joh 1:51) He continued,¹²⁵ "I tell all of you the solemn truth¹²⁶ — you will see heaven opened and the angels of God ascending and descending on the Son of Man."¹²⁷

(Joh 2:1) ***Turning Water into Wine***

Now on the third day there was a wedding at Cana¹ in Galilee.² Jesus' mother³ was there, (Guzik)

Joh 2:1-25

John 2 - CONVERSION AND CLEANSING

A. Water into wine at a wedding.

1. (Joh_2:1-5) Jesus (politely) replies to His mother's request
On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him, "They have no wine." Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." His mother said to the servants, "Whatever He says to you, do *it*."

a. **Jesus and His disciples were invited to the wedding:** This is the first of many stories suggesting that Jesus was always welcome among those having a good time. Jesus didn't spoil the good time.

b. **They ran out of wine:** This was a major social *faux pas*. "To fail in providing adequately for the guests would involve social disgrace. In the closely knit communities of Jesus' day such an error would never be forgotten, and would haunt the newly married couple all their lives." (Tenney) i. Additionally, wine was a rabbinical symbol of joy. Therefore "to run out of wine would almost have been the equivalent of admitting that neither the guests nor the bride and groom were happy." (Boice)

c. **They have no wine:** Why did Mary ask Jesus to do something? Mary was no doubt earnestly anticipating Jesus' day of demonstration, for it would be a day of vindication for her. Yet she would not *force* the issue, leaving the matter with Jesus.

d. **Woman, what does your concern have to do with Me?** Jesus refers to His mother with a term of respect, but He does *not* call her "mother." Jesus wanted to emphasize that there was a different relationship with her now.

e. **Whatever He says to you, do it:** The recorded words of Mary are few. However, it is good to pay attention to her words that are recorded, because they consistently glorify Jesus, not Mary herself. If only we would obey Mary's direction, **whatever He says to you, do it.**

i. To deliberately go through Mary to get to Jesus is to regard Jesus as hardhearted, and Mary as tenderhearted. This concept "is totally alien from the Bible. It comes from mother-son ideas prevalent in pagan religions." (Barnhouse)

f. Some traditions say that this was John's wedding, and he left his bride at the altar after seeing this miracle. It's a pleasant, but an unlikely story.

i. Mormons take this idea an absurd step further declaring this is *Jesus'* wedding. Of course, this against the plain meaning of this passage and all of the gospel records of Jesus.

2. (Joh_2:6-12) Water is converted into wine.

Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. And He said to them, "Draw *some* out now, and take *it* to the master of the feast." And they took *it*. When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!" This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

a. **Six waterpots of stone:** Jesus began this miracle by using what was at hand. He could have supplied more wine

any number of ways, but He started with what was there.

b. **According to the manner of purification of the Jews:** The waterpots are connected with the system of Law, because they were used in ceremonial purification.

c. **Fill the waterpots with water:** The servants under the direction of Jesus were in a unique place of blessing for this miracle. Jesus wanted the cooperation of men in this miracle. He could have filled the pots Himself, or just as easily created the liquid in the pots. But He knew that if the servants shared in the work, then they also shared in the blessing.

i. The servants did not *do* the miracle. Their efforts alone were completely insufficient. But because of their obedience to Jesus, they shared in the joy of the miracle.

ii. The servants were especially blessed because they obeyed without question, and to the fullest (**they filled them up to the brim**). This means that the miracle would be fulfilled in the greatest measure possible. If they were lazy and only filled the waterpots half full, there would have only been half as much wine.

d. **Draw some out now, and take it to the master of the feast:** This took *faith* on behalf of the servants. Imagine how angry the **master of the feast** would be if they brought him *water* to taste! Yet in faith, they obeyed the word of Jesus.

e. **You have kept the good wine until now!** When Jesus made wine, it was **good wine**. It doesn't mean that it had a particularly high alcohol content, but that it was well-made wine.

i. Some go to great lengths to show that what Jesus made here was really grape juice. While some find that line of thinking convincing, it is not the opinion of the author. **Good wine is good wine**, not good grape juice. It is true that wine in that day, as commonly served, had a much lower content of alcohol than modern wine. But it was still wine.

f. This beginning of signs Jesus did in Cana of Galilee:

This **beginning of signs** in the Gospel of John is a miracle of conversion, from the old ways of law, ceremony and purification to the new life of Jesus.

i. How did Jesus actually do miracles? He did them in many different ways. Here, Jesus did not say a word or blink an eye. He merely exercised His will and the miracle was done.

ii. Moses turned water into blood, showing that the Law results in death (Exo_7:17-21). But Jesus' first miracle turned water into wine, showing the gladness and joy of His new work.

This acts out what John said in Joh_1:17 : *For the law was given through Moses, but grace and truth came through Jesus Christ.*

iii. We could say that the water is like a relationship with God under the Old Covenant, and the wine is like a relationship with God under the New Covenant.

o The wine was *after* the water, the New Covenant is *after* the Old Covenant.

o The wine was *from* the water, the New Covenant is *from* the Old Covenant
o The wine was and *better* than the water; the New Covenant is *better* than the Old Covenant.

g. Manifested His glory: According to Joh_2:1, this miracle happened *on the third day*. John is hinting at the idea that Jesus shows forth His glory on the third day, and that His disciples believe in Him when they see His glory.

h. His disciples believed in Him: Of course they believed before, but now their belief was deepened and re-expressed. This is typical in our Christian lives. God does something great in our lives, and we *believe in Him* all over again.

B. The temple cleansed.

1. (Joh_2:13-17) Jesus drives out the moneychangers and sellers of expensive "approved" sacrificial animals.

Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing

business. When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

a. **The Passover of the Jews was at hand:** Jerusalem would be crowded with thousands of visitors coming at **Passover**. The **temple** mount would be particularly crowded, and Jesus saw many **doing business** in the outer courts of the temple.

b. **When He had made a whip of cords:** When Jesus drove those **doing business** out of the temple courts, He did not do it in a flash of anger. He carefully took the time to make **a whip of cords**, and thought carefully about what He would do.

c. **He drove them all out . . . poured out the changers' money and overturned tables:** Why did this offend Jesus so much? The outer courts of the temple were the only place where Gentiles could come and worship. This area (the court of the Gentiles) was made into **house of merchandise**.

i. Matthew, Mark, and Luke each describe *another* cleansing of the temple Jesus performed, towards the *end* of His earthly ministry. In both cases, the *presence* of these merchants in the temple courts spoiled the only place Gentiles could pray. In addition, their *dishonesty* made their presence all the worse.

d. John began with a miracle of *conversion* (changing water into wine). Then he shows Jesus with a work of *cleansing* (the cleansing of the temple). This is always how Jesus works in His people: *conversion*, then *cleansing*.

2. (Joh_2:18-22) Jesus speaks of a new temple, and its destiny.

So the Jews answered and said to Him, "What sign do You show to us, since You do these things?" Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

a. **What sign do You show to us, since You do these things?** This wasn't necessarily a bad question.

Anyone who drove out the merchants from the temple courts claimed the authority to do it. The Jews wanted to know if Jesus really had this authority. The problem is that they demanded a **sign** from Jesus to prove it.

b. **Destroy this temple, and in three days I will raise it up:** Jesus speaks here of the **temple of His body**. He probably even gestured to Himself as He said this. Jesus knew that these religious leaders would attempt to **destroy** His body, but He also knew that they would not succeed.

i. The body of Jesus is still a temple (Eph_2:19-22; 1Pe_2:5).

c. **I will raise it up:** Who raised Jesus from the dead? Jesus says that *He* will raise Himself, despite the teachings of Jehovah's Witnesses and others. This was a claim no mere man could make, a claim repeated dramatically in Joh_10:18.

3. (Joh_2:23-25) Jesus does not entrust Himself to the adoring crowds.

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. But Jesus did not commit Himself to them, because He knew all *men*, and had no need that anyone should testify of man, for He knew what was in man.

a. **Many believed in His name when they saw the signs:** Jesus knew that this was thin, superficial belief. It wasn't based on anything other than an admiration of the

spectacular. Knowing this, **Jesus did not commit Himself to them.**

i. "If belief is nothing more than admiration for the spectacular, it will create in multitudes applause; but the Son of God cannot commit Himself to that kind of faith."

(Morgan) b. **He knew what was in man:** Yet Jesus still loved the multitudes, though he would not **commit Himself to them.** We can love people without entrusting ourselves to them. Even though God knows exactly what is in us, He still loves us powerfully.

(Joh 2:2) and Jesus and his disciples were also invited to the wedding.⁴

(Joh 2:3) When the wine ran out, Jesus' mother said to him, "They have no wine left."⁵

(Joh 2:4) Jesus replied,⁶ "Woman,⁷ why are you saying this to me?⁸ My time⁹ has not yet come."

(Joh 2:5) His mother told the servants, "Whatever he tells you, do it."¹⁰

(Joh 2:6) Now there were six stone water jars there for Jewish ceremonial washing,¹¹ each holding twenty or thirty gallons.¹²

(Joh 2:7) Jesus told the servants,¹³ "Fill the water jars with water." So they filled them up to the very top.

(Joh 2:8) Then he told them, "Now draw some out and take it to the head steward,"¹⁴ and they did.

(Joh 2:9) When¹⁵ the head steward tasted the water that had been turned to wine, not knowing where it came from¹⁶ (though the servants who had drawn the water knew), he¹⁷ called the bridegroom (Joh 2:10) and said to him, "Everyone¹⁸ serves the good wine first, and then the cheaper¹⁹ wine when the guests²⁰ are drunk. You have kept the good wine until now!"

(Joh 2:11) Jesus did this as the first of his miraculous signs,²¹ in Cana²² of Galilee. In this way he revealed²³ his glory, and his disciples believed in him.²⁴

(Joh 2:12) ***Cleansing the Temple***

After this he went down to Capernaum²⁵ with his mother and brothers²⁶ and his disciples, and they stayed there a few days.

(Joh 2:13) Now the Jewish feast of Passover²⁷ was near, so Jesus went up to Jerusalem.²⁸

(Joh 2:14) ²⁹ He found in the temple courts³⁰ those who were selling oxen and sheep and doves, and the money changers sitting at tables.³¹

(Joh 2:15) So he made a whip of cords³² and drove them all out of the temple courts,³³ with the sheep and the oxen. He scattered the coins of the money changers³⁴ and overturned their tables.

(Joh 2:16) To those who sold the doves he said, "Take these things away from here! Do not make³⁵ my Father's house a marketplace!"³⁶

(Joh 2:17) His disciples remembered that it was written, "***Zeal 37 for your house will devour me.***"³⁸

(Joh 2:18) So then the Jewish leaders³⁹ responded,⁴⁰ "What sign can you show us, since you are doing these things?"⁴¹

(Joh 2:19) Jesus replied,⁴² "Destroy⁴³ this temple and in three days I will raise it up again."

(Joh 2:20) Then the Jewish leaders⁴⁴ said to him, "This temple has been under construction⁴⁵ for forty-six years,⁴⁶ and are you going to raise it up in three days?"

(Joh 2:21) But Jesus⁴⁷ was speaking about the temple of his body.⁴⁸

(Joh 2:22) So after he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture⁴⁹ and the saying⁵⁰ that Jesus had spoken.

(Joh 2:23) ***Jesus at the Passover Feast***

Now while Jesus⁵¹ was in Jerusalem⁵² at the feast of the Passover, many people believed in his name because they saw the miraculous signs he was doing.⁵³

(Joh 2:24) But Jesus would not entrust himself to them, because he knew all people.⁵⁴

(Joh 2:25) He did not need anyone to testify about man,⁵⁵ for he knew what was in man.⁵⁶

(Joh 3:1) ***Conversation with Nicodemus***

Now a certain man, a Pharisee¹ named Nicodemus, who was a member of the Jewish ruling council,²

(Guzik)

Joh 3:1-36

John 3 - THE NEW BIRTH

A. Nicodemus and the new birth.

1. (Joh_3:1-3) Nicodemus comes to Jesus by night.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.” Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

a. **Nicodemus, a ruler of the Jews:** Nicodemus was one of those impressed by Jesus’ signs (Joh_2:23), and a member of the ruling Sanhedrin. He was religious (**of the Pharisees**), educated (**Nicodemus** is a Greek name), and influential (**a ruler**). Nicodemus comes to Jesus as a representative of *all men* (Joh_2:23-25), and he represents what is high and best in men.

b. **This man came to Jesus by night:** Why did Nicodemus come **by night**? Perhaps he was timid, or perhaps he wanted an uninterrupted interview with Jesus.

c. **No one can do these signs that You do unless God is with him:** Is this statement of Nicodemus true? Can someone *not* from God do miraculous signs? The answer is “Yes,” according to 2Th_2:9 and Rev_13:13-14.

d. **Unless one is born again, he cannot see the kingdom of God:** Jesus’ reply to Nicodemus shatters the

Jewish assumption that their racial identity - their old birth - assured them a place in God's Kingdom.

Jesus makes it plain that a man's first birth does not assure him of the kingdom - only being **born again** gives this assurance.

i. It was taught widely among the Jews at that time that since they descended from Abraham, they were automatically assured of heaven. In fact, some Rabbis taught that Abraham stood watch at the gate of hell, just to make sure that none of his descendants accidentally wandered in there.

ii. Most Jews of that time looked for the Messiah to bring in a *new world*, in which the Jews would be pre-eminent. But Jesus came to bring *new life*, in which *He* would be preeminent.

e. **Born again:** The ancient Greek word translated **again** (*anōthen*) can be also translated "from above."

This is the sense in which John used this word in Joh_3:31 and in Joh_19:11 and Joh_19:23. Either way, the meaning is essentially the same. To be born *from above* is to be born again.

2. (Joh_3:4) Nicodemus answers: How can this be?

Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

a. **How can a man be born when he is old?** Nicodemus' reply may not be out of ignorance, but from thinking that Jesus means "turning over a new leaf." His question may be "How can you teach an old dog new tricks?" One way or another, Nicodemus clearly does not understand Jesus or the truth about the new birth.

b. In His description of new birth, Jesus recalls a familiar theme from Old Testament promises of the New Covenant (Deu_30:1-6, Jer_23:1-8, Jer_31:31-34, Jer_32:37-41, Eze_11:16-20, Eze_36:16-28, Eze_37:11-14; Eze_37:21-28).

These passages essentially make three promises in the New Covenant:

- o The regathering of Israel.
- o The cleansing and spiritual transformation of God's people.
- o The reign of the Messiah over Israel and the whole world.

c. In Jesus' day, the common teaching among the Jewish people was that the first two aspects of the New Covenant had been fulfilled. They saw Israel regathered - at least in part - after the Babylonian exile. They saw strong spiritual movements like the Pharisees, which they believed fulfilled the promise of spiritual transformation. All they waited for was the reign of the Messiah.

i. That's why Jesus' statement about the new birth was so strange to Nicodemus. He *thought* that the Jewish people already had it; they certainly weren't looking for it. They only looked for a triumphant Messiah.

3. (Joh_3:5-8) Jesus explains the new birth.

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

a. **Most assuredly . . . you must be born again:** Jesus is emphatic in saying that man does not need *reformation*, but a radical conversion by the Spirit of God. We must be **born of water and the Spirit**.

b. What does it mean to be **born of water**? We know from Joh_3:10 that whatever being **born of water** is, it should have been familiar to Nicodemus from the Old Testament.

i. Some have thought **born of water** means to be baptized. Water here may represent baptism, but there is no real Old Testament foundation for this.

ii. Some have thought that **born of water** refers to our physical birth, since we come forth from a sack of water. This

approach is more attractive, but doesn't it simply state the obvious? However, it does make a good parallel with the idea of *that which is born of the flesh* in Joh_3:6.

iii. Some have thought that **born of water** means to be born again by the Word of God. In other passages of Scripture, water represents the Word, as we are *washed by the water of the word* (Eph_5:26).

iv. Some have thought that **born of water** means to be regenerated by the Holy Spirit, the *living water* of Joh_7:38-39.

v. Some have thought that **born of water** means to receive the water of cleansing prophesied in Eze_36:25-28 as part of the New Covenant. This is the approach has the most weight (though it is a tough call), because of its firm connections to Old Testament prophecy - which Jesus says Nicodemus should have know to understand these things.

c. **That which is born of the flesh is flesh**: Without the new birth of the Spirit, all works of righteousness are tainted by the flesh. Yet, everything that a Spirit-led man does can be pleasing to God.

d. **Do not marvel that I said to you, "You must be born again"** : Again, Nicodemus *did* marvel at this statement, because he - like most all Jews of his time - believed they *already had* the inner transformation promised in the New Covenant. Jesus wants him to take hold of the fact that *he does not have it*, and **must be born again**.

i. We should not forget *whom* Jesus said this to. Nicodemus was a religious leader and a Pharisee. By all outward appearance, he was *already* transformed unto God. If *Nicodemus must be born again*, what about you and I?

e. **The wind blows where it wishes**: Jesus' idea to Nicodemus is "You don't understand everything about the wind, but you see its effects. That is just how it is with the birth of the Spirit." Jesus wanted Nicodemus to know that he

didn't have to understand everything about the new birth before he experienced it.

4. (Joh_3:9-13) Jesus responds to the question "**how can these things be?** "

Nicodemus answered and said to Him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven."

a. **How can these things be?** Nicodemus is confused. He is so set in his thinking that the new birth has already happened to him and all of faithful Israel, that he has a hard time thinking out of that "box." Jesus needs to keep explaining.

b. **Are you the teacher of Israel, and do not know these things?** Jesus chides Nicodemus for not being aware of the need and the promise of the new birth, because these are plainly laid out in the Old Testament. Nicodemus knew these passages well, but believed that they had been fulfilled in regard to the new birth. But he should have known better!

c. **If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?** A simple look at **earthly things** - like the illustrations Jesus used, and even a look at his own life - should have made Jesus' point plain to Nicodemus. If he can't see that he needs this spiritual transformation, what more can Jesus tell him?

d. **No one has ascended to heaven but He who came down from heaven:** Jesus "makes it clear that He can speak authoritatively about things in heaven, though no one

else can.” (Morris) 5. (Joh_3:14-15) Jesus and the brazen serpent.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.”

a. **As Moses lifted up the serpent in the wilderness:**

How can the serpent of Num_21:4-9 be a picture of the holy Jesus?

i. Serpents are often used as pictures of evil in the Bible (Gen_3:1-5 and Rev_12:9). However, Moses’ serpent in Numbers 21 was made of bronze, and bronze is a metal associated with judgment in the Bible, because bronze must be made by passing through the “fires” of judgment.

ii. So, a *bronze* serpent does speak of sin, but of sin judged. In the same way Jesus, who knew no sin became sin for us on the cross, and our sin was judged in Him. A bronze serpent is a picture of sin judged and dealt with.

iii. We would have wanted to diminish our sense of sin, and put the image of a man up on the pole. Our image of man might represent “both good and bad” in man. But a serpent is more apparently sinful, and shows us our true nature and true need of salvation.

iv. In addition, if the serpent lay horizontally on the vertical pole, it is easy to see how this also was a *visual* representation of the cross. However, many traditions show the serpent being wrapped around the pole, and this is the source for the ancient figure of healing and medicine - a serpent, wrapped around a pole.

v. In the Num_21:4-9 account, the people were saved not by *doing* anything, but by simply *looking* to the bronze serpent. They had to trust that something as seemingly foolish as looking at such a thing would be sufficient to save them, and surely, some perished because they thought it too foolish to do such a thing.

vi. As it says in Isa_45:22 : *Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other. We*

might be willing to do a hundred things to earn our salvation, but God commands us to only trust in Him - to *look to* Him.

b. Remember that even though Jesus bore our sins, He never *became* a sinner. Even His becoming sin for us was a holy, righteous, act of love. Jesus remained the *Holy One* throughout the entire ordeal of the cross.

c. **Lifted up** is a term later used to describe both Jesus' crucifixion (Joh_12:32) and His ascension (Act_2:33). Both meanings are in view, His suffering *and* exaltation. Jesus was **lifted up** in both ways.

d. **Should not perish but have eternal life**: The idea behind **eternal life** means much more than a *long* or *never ending* life. **Eternal life** does not mean that we live the life of fallen humanity, we just live it forever. Instead, **eternal life** also has the idea of a certain *quality* of life, of God's kind of life. It is the kind of life enjoyed in eternity.

6. (Joh_3:16-21) God's gift of salvation and sin's condemnation.

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

a. **For God so loved the world**: Joh_3:16 has long been celebrated as a powerful, succinct, declaration of the gospel.

Of the 31,373 verses in the Bible, it may be the most popular single verse used in evangelism.

i. We learn the *object* of God's love: **For God so loved the world**. God did not wait for the world to turn to Him before He loved the world. He loved and gave His only begotten Son to the world when it was *still* the **world**!

ii. We learn the *expression* and the *gift* of God's love: **He gave His only begotten Son**.

God's love didn't just *feel* for the plight of a fallen world. God *did* something about it, and He **gave** the most precious thing to give: **His only begotten Son**.

iii. We learn the *recipient* of God's love: **Whoever believes in Him**. God loves the world, but the world does not receive or benefit from that love until it **believes in** Jesus, the gift that the Father gave. **Believes in** means much more than intellectual awareness or agreement. It means to *trust in*, to *rely on*, and to *cling to*.

iv. We learn the *intention* of God's love: **Should not perish**. God's love *actually saves* man from eternal destruction. God looks at fallen humanity, does not want it to **perish**, and so in His love He extends the gift of salvation in Jesus Christ.

v. We learn the *duration* of God's love: **Everlasting life**. The love we receive among people may fade or turn, but God's love will never change. He will never stop loving His people, even unto the furthest distance of eternity.

b. The Seven Wonders of Joh_3:16.

God

The Almighty Authority

So loved the world

The Mightiest Motive

That He gave His only begotten Son

The Greatest Gift

That whoever

The Widest Welcome

Believes in Him

The Easiest Escape

Should not perish

The Divine Deliverance

But have everlasting life

The Priceless Possession

c. What Jesus told Nicodemus in Joh_3:7 (*You must be born again*) refuted the popular Jewish idea of the *way* to salvation. Now Jesus refutes the popular Jewish idea of the *scope* of salvation is refuted: **for God so loved the world.**

i. The Jews of that day rarely thought that God **loved the world**. They thought that God only loved. The universal offer of salvation and life in Jesus was absolutely revolutionary.

d. **This is the condemnation:** Jesus came to bring salvation, but those who reject that salvation condemn themselves. We never need to leave the *reason* for anyone's **condemnation** at God's door. The responsibility is theirs alone.

e. **Men loved darkness rather than light, because their deeds were evil:** What keeps people from belief in Jesus and salvation? It is sin, or is it unbelief? Really it is both, because people will not believe *because* they love their sin.

i. This cuts right through many of the "intellectual" excuses or dishonest doubts some proclaim. Many opponents of Christianity have a vested interest in fighting against the truth of Jesus, because they love their sin and don't want to face it, or face a God who will judge their sin.

ii. When we think of the *love of sin* that sends people to hell, we often other think of notorious sin. But the simple demand to be lord of my own life is enough of a sin to deserve condemnation before God.

f. **Everyone practicing evil hates the light:** How do people hate the light of God's truth? Some express their hatred by actively fighting against it, and others express their hatred by ignoring God's truth - by saying to Jesus "You are not worth my time."

B. John the Baptist's final testimony about Jesus.

1. (Joh_3:22-30) John puts Jesus in the preeminent place.

After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.

Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.

For John had not yet been thrown into prison. Then there arose a dispute between *some* of John's disciples and the Jews about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified; behold, He is baptizing, and all are coming to Him!" John answered and said, "A man can receive nothing unless it has been given to him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. He must increase, but I *must* decrease."

a. **All are coming to Him!** John's disciples seem alarmed, but it didn't bother John one bit. John would not allow envy or the fickle crowds make him forget his mission: to announce that the Messiah had come, and then to step back.

b. **The friend of the bridegroom:** John is the "best man" at the "wedding" between Jesus and Jesus' followers. In the Jewish wedding customs of that day, the **friend of the bridegroom** arranged many of the details of the wedding and brought the bride to the groom.

c. **Therefore this joy of mine is fulfilled:** John the Baptist lost his congregation - and *he was happy about it!* John was happy because he lost his congregation to Jesus.

d. **He must increase, but I must decrease:** This should be the motto of every Christian, especially leaders among

God's people. Jesus should become greater and more visible, and the servant should become less and less visible.

2. (Joh_3:31-36) John's testimony about Jesus.

"He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all. And what He has seen and heard, that He testifies; and no one receives His testimony. He who has received His testimony has certified that God is true. For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. The Father loves the Son, and has given all things into His hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

a. **He who comes from above:** John wants everyone to know *where Jesus came from*. Jesus is different from everyone else because He came from heaven. Not only is Jesus *different*, but **He who comes from heaven is above all** - Jesus is *greater* than everyone else.

b. **He whom God has sent speaks the words of God:** Jesus is a uniquely reliable revelation, because He has the Holy Spirit without **measure**, in contrast to the previous prophets.

c. **He who does not believe the Son shall not see life, but the wrath of God abides on him:** *Because* Jesus is the man from heaven, there is a heavy price to pay for rejecting Him. If you reject the Son, then you receive the wrath.

i. **The wrath of God:** "The word does not mean a sudden gust of passion or a burst of temper. Rather, it is the settled displeasure of God against sin. It is the divine allergy to moral evil, the reaction of righteousness to unrighteousness." (Tenney)

d. **The wrath of God abides:** It **abides** in this world, because there is no "statute of limitations"

on sin. It **abides** into the next world, because those who reject Jesus cannot offer a perfect sacrifice acceptable to God. The wrath of God **abides** until it is satisfied by receiving the perfect payment Jesus made on the cross.

3. We might say that John 3 is a “must read” chapter of the Bible. There are three prominent “musts” in John 3.

- o The Sinner’s must: *you must be born again* (Joh_3:7).

- o The Savior’s must: *so must the Son of Man be lifted up* (Joh_3:14).

- o The Sovereign’s must: *He must increase* (Joh_3:30).

- o The Servant’s must: *I must decrease* (Joh_3:30).

(Joh 3:2) came to Jesus³ at night⁴ and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs⁵ that you do unless God is with him."

(Joh 3:3) Jesus replied,⁶ "I tell you the solemn truth,⁷ unless a person is born from above,⁸ he cannot see the kingdom of God."⁹

(Joh 3:4) Nicodemus said to him, "How can a man be born when he is old? He cannot enter his mother's womb and be born a second time, can he?"¹⁰

(Joh 3:5) Jesus answered, "I tell you the solemn truth,¹¹ unless a person is born of water and spirit,¹² he cannot enter the kingdom of God.

(Joh 3:6) What is born of the flesh is flesh,¹³ and what is born of the Spirit is spirit.

(Joh 3:7) Do not be amazed that I said to you, 'You must all¹⁴ be born from above.'¹⁵

(Joh 3:8) The wind¹⁶ blows wherever it will, and you hear the sound it makes, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit."¹⁷

(Joh 3:9) Nicodemus replied,¹⁸ "How can these things be?"¹⁹

(Joh 3:10) Jesus answered,²⁰ "Are you the teacher of Israel and yet you don't understand these things?²¹

(Joh 3:11) I tell you the solemn truth,²² we speak about what we know and testify about what we have seen, but²³ you people²⁴ do not accept our testimony.²⁵

(Joh 3:12) If I have told you people²⁶ about earthly things and you don't believe, how will you believe if I tell you about heavenly things?²⁷

(Joh 3:13) No one²⁸ has ascended²⁹ into heaven except the one who descended from heaven — the Son of Man.³⁰

(Joh 3:14) Just as³¹ Moses *lifted up the serpent* ³² *in the wilderness*,³³ so must the Son of Man be lifted up,³⁴

(Joh 3:15) so that everyone who believes in him may have eternal life."³⁵

(Joh 3:16) For this is the way³⁶ God loved the world: He gave his one and only³⁷ Son, so that everyone who believes in him will not perish³⁸ but have eternal life.³⁹

(Joh 3:17) For God did not send his Son into the world to condemn the world,⁴⁰ but that the world should be saved through him.

(Joh 3:18) The one who believes in him is not condemned.⁴¹ The one who does not believe has been condemned⁴² already, because he has not believed in the name of the one and only⁴³ Son of God.

(Joh 3:19) Now this is the basis for judging:⁴⁴ that the light has come into the world and people⁴⁵ loved the darkness rather than the light, because their deeds were evil.

(Joh 3:20) For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed.

(Joh 3:21) But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God.⁴⁶

(Joh 3:22) ***Further Testimony About Jesus by John the Baptist***

After this,⁴⁷ Jesus and his disciples came into Judean territory, and there he spent time with them and was

baptizing.

(Joh 3:23) John⁴⁸ was also baptizing at Aenon near Salim,⁴⁹ because water was plentiful there, and people were coming⁵⁰ to him⁵¹ and being baptized.

(Joh 3:24) (For John had not yet been thrown into prison.)⁵²

(Joh 3:25) Now a dispute came about between some of John's disciples and a certain Jew⁵³ concerning ceremonial washing.⁵⁴

(Joh 3:26) So they came to John and said to him, "Rabbi, the one who was with you on the other side of the Jordan River,⁵⁵ about whom you testified — see, he is baptizing, and everyone is flocking to him!"

(Joh 3:27) John replied,⁵⁶ "No one can receive anything unless it has been given to him from heaven.

(Joh 3:28) You yourselves can testify that I said, 'I am not the Christ,'⁵⁷ but rather, 'I have been sent before him.'

(Joh 3:29) The one who has the bride is the bridegroom. The friend of the bridegroom, who stands by and listens for him, rejoices greatly⁵⁸ when he hears the bridegroom's voice. This then is my joy, and it is complete.⁵⁹

(Joh 3:30) He must become more important while I become less important."⁶⁰

(Joh 3:31) The one who comes from above is superior to all.⁶¹ The one who is from the earth belongs to the earth and speaks about earthly things.⁶² The one who comes from heaven⁶³ is superior to all.⁶⁴

(Joh 3:32) He testifies about what he has seen and heard, but no one accepts his testimony.

(Joh 3:33) The one who has accepted his testimony has confirmed clearly that God is truthful.⁶⁵

(Joh 3:34) For the one whom God has sent⁶⁶ speaks the words of God, for he does not give the Spirit sparingly.⁶⁷

(Joh 3:35) The Father loves the Son and has placed all things under his authority.⁶⁸

(Joh 3:36) The one who believes in the Son has eternal life. The one who rejects⁶⁹ the Son will not see life, but God's

wrath⁷⁰ remains⁷¹
on him.

(Joh 4:1) ***Departure From Judea***

Now when Jesus¹ knew that the Pharisees² had heard that he³ was winning⁴ and baptizing more disciples than John (Guzik)

Joh 4:1-54

John 4 - A SAMARITAN WOMAN AND A NOBLEMAN MEET JESUS

A. The Samaritan woman.

1. (Joh_4:1-4) Jesus travels from Judea to Galilee, passing through Samaria.

Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples), He left Judea and departed again to Galilee. But He needed to go through Samaria.

a. **When the Lord knew . . . He left Judea:** The time was not yet right for a confrontation in Jerusalem, so Jesus returned to Galilee.

b. **He needed to go through Samaria:** Although the road through Samaria was the shortest route to Galilee, pious Jews avoided it. They avoided it because there was a deep distrust and dislike between Jews and Samaritans.

i. When the southern kingdom of Judah was conquered by the Babylonians, they took almost every captive, exiling them to the Babylonian Empire. All they left behind were the lowest classes of society, because they didn't want "that type" in Babylonia. These that were left behind intermarried with other peoples who slowly came into the region, and the *Samaritans* emerged as an ethnic and religious group.

ii. Because the Samaritans had a historical connection to the people of Israel, their faith was a combination of law and ritual from the Law of Moses, and various superstitions. Most Jews in Jesus' time *despised* the Samaritans, even more than

Gentiles - because they were, religiously speaking, “half-breeds” who had a eclectic, mongrel faith.

iii. Why must Jesus **go through Samaria**? Because there were people there who needed to hear Him.

2. (Joh_4:5-9) Jesus meets a Samaritan woman at a well.

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob’s well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.

a. **Being wearied from His journey:** John records Jesus’ weariness. He genuinely submitted to our human limitations.

b. **It was about the sixth hour:** This woman came for water at an unusual hour and alone. Typically, women came for water earlier in the day and in groups. Perhaps there was a sudden need, or perhaps she was a social outcast.

c. **Jesus said to her:** By tradition, a rabbi would not speak with a woman in public, even his own wife. It was also very unusual for a Jewish person of that time to ask a favor or accept a drink from a Samaritan’s cup. Jesus’ request genuinely surprised the woman.

d. **How is it that You, being a Jew, ask a drink from me:** Immediately, the woman was impressed by the friendliness of Jesus. This was probably the first time she had ever heard a a kind greeting from a Jewish man.

3. (Joh_4:10-15) Jesus interests the woman in living water.

Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

The woman said to Him, “Sir, You have nothing to draw with,

and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

a. **If you knew the gift of God, and who it is who says to you, "Give Me a drink"** : Jesus draws the woman into conversation, making her curious about the things of God (**the gift of God**), about who Jesus is (**who it is who says to you**), and about what He can give her (**He would have given you living water**).

b. **Living water**: In ancient times, they called spring water **living water** because it seemed "alive" as it bubbled up from the ground. At first glance, it might seem that Jesus tells this woman about a nearby active spring. But Jesus makes a play on words with the phrase "**living water**," because He means the spiritual water that quenches our spiritual thirst and gives life.

c. **Are you greater than our father Jacob**: It is hard to tell if the woman asks a sincere question, or if she is a cynical critic. All depends on the tone of her voice; but she does come to belief at the end.

4. (Joh_4:16-26) Jesus directs her from her sinful life to true worship.

Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you *Jews* say that in

Jerusalem is the place where one ought to worship.” Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God *is* Spirit, and those who worship Him must worship in spirit and truth.” The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.” Jesus said to her, “I who speak to you am *He*. ”

a. **You have had five husbands:** Jesus used supernatural knowledge in ministering to this woman. We should all be guided and empowered by the Holy Spirit when we share with others.

b. **And the one whom you now have is not your husband:** Why did Jesus bring up such an embarrassing issue? Because the issue of her sinful life must be confronted. This woman had to decide what she loved more: her sin or the Messiah?

c. **Our fathers worshipped on this mountain:** In bringing this issue up, it seems that the woman is evading the issue with her reply. It is possible that this was a genuine source of confusion and a stumbling block to her, but it is more likely that this simply was an evasion.

i. If she offered an argument here, Jesus didn’t take the bait. Jesus was more interested in winning a soul than in winning an argument.

d. **You worship what you do not know:** The Samaritans believed that Moses commissioned an altar on Mount Gerazim, the mountain of blessing - this was their justification of their system of worship on that mountain. But like all faith that try to combine elements of different religions, they **worship what they do not know**.

e. **God is Spirit, and those who worship Him must worship in spirit and truth:** Jesus establishes the basis for true worship: it is not of places and trappings, but **in spirit and in truth**.

i. To worship **in spirit** means you are concerned with the spiritual realities, not outward sacrifices, cleansings and trappings.

ii. To worship **in truth** means you worship according to the whole council of God's word, especially in light of the New Testament revelation.

f. **I who speak to you am He:** Though this woman was a sinner, Jesus revealed Himself to her. Jesus reveals Himself to sinners.

5. (Joh_4:27-38) The woman tells her neighbors; Jesus teaches His disciples.

And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?" Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him *anything* to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and *then* comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."

a. **My food is to do the will of Him who sent Me:** Jesus was right. There is nothing more satisfying than doing the work of God.

b. **Lift up your eyes and look at the fields, for they are already white for harvest!** The disciples can now reap a harvest immediately, and they reap it from seeds they didn't sow.

i. Jesus sowed the seeds, and they had the opportunity to reap. Many times, this is how the work of God happens - one sows, and another reaps (1Co_3:6-8).

6. (Joh_4:39-42) Many Samaritans believe on the **Savior of the world**.

And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I *ever* did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world."

a. **He told me all that I ever did:** The woman was amazed not only that Jesus knew the facts of her life, but that He loved her knowing the facts of her life. We sometimes fear that if someone knew **all that I ever did**, they could not love us - but Jesus loved this woman.

b. **We know that this is indeed the Christ, the Savior of the world:** The people of this Samaritan village came to faith in Jesus as the **Christ**. John's implied question to the reader is, "So what do *you* think of Jesus?"

B. Healing of the nobleman's son: the second sign.

1. (Joh_4:43-48) Jesus comes to Galilee and is greeted by a request.

Now after the two days He departed from there and went to Galilee. For Jesus Himself testified that a prophet has no honor in his own country. So when He came to Galilee, the Galileans received Him, having seen all the things He did in

Jerusalem at the feast; for they also had gone to the feast. So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

Then Jesus said to him, “Unless you *people* see signs and wonders, you will by no means believe.”

a. **A prophet has no honor in his own country:** Galilee was Jesus’ **country** - where He grew up.

Because these people felt so familiar with Jesus, they did not honor Him the way they should have. In this we recognize that they *really* were not familiar with Jesus; if they were, they would have honored Him all the more.

i. There is such a thing as a *false* familiarity with Jesus; a dangerous feeling that we know all about Him. Such a dangerous feeling leads to a lack of **honor** towards Jesus.

b. **Having seen all the things He did in Jerusalem at the feast:** It was customary for the Jews in Galilee to go to Jerusalem for the feasts (fulfilling Exo_23:14-17). This particular time they remembered all that Jesus had done in Jerusalem.

i. What did Jesus do that they remembered? His turning of the merchant’s tables in the outer courts of the temple (Joh_2:13-25). Jesus predicted His own miraculous resurrection (Joh_2:18-22). Also, Jesus performed many other unspecified signs during this time in Jerusalem (Joh_2:23-25).

c. **Unless you people see signs and wonders, you will be now means believe:** Jesus rebukes those who depend on signs and wonders before they will believe. It might seem that Jesus was harsh towards this man who wanted his son healed, but He encountered many in Galilee who were only interested in His miracles - He therefore questions this man accordingly.

i. Signs and wonders can lead a person towards belief in God, and can validate a heavenly messenger - but they can also have no effect on a person, and Satan can also use lying signs and wonders (2Th_2:9).

ii. Signs and wonders from God are obviously good things, but they should not form the foundation of our faith. We should not depend on them to “prove” God to us. In themselves, signs and wonders cannot change the heart; Israel saw incredible signs at Mount Sinai and even heard the very voice of God (Exo_19:16 to Exo_20:1), yet a short time later they worshipped a gold calf (Exo_32:1-6).

2. (Joh_4:49-54) Jesus heals the nobleman’s son.

The nobleman said to Him, “Sir, come down before my child dies!” Jesus said to him, “Go your way; your son lives.” So the man believed the word that Jesus spoke to him, and he went his way. And as he was now going down, his servants met him and told *him*, saying, “Your son lives!” Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.” So the father knew that *it was* at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household. This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

a. **Sir, come down before my child dies!** The nobleman’s plea comes from deep need, but did he ask in light of what Jesus said in Joh_4:48? It is as if He perfectly understood what Jesus just said was not meant to discourage signs and wonders in themselves, but to discourage a carnal dependence on them.

i. He was a **nobleman**, a man of high standing and stature. How little all his standing and stature seemed to be when he was at his point of need. Sometimes Jesus brings us low so we will come to Him with this kind of deep need, and find that the ground is all level at the cross.

b. **Go your way; your son lives:** Jesus severely tested this man’s faith, forcing him to believe in Jesus’

word alone. But *the man took Jesus at His word and departed* (NIV). All Jesus gave him to trust in was His word, but real faith is simply that - taking Jesus at His word. What difference would it make in our lives if we really believed what Jesus says?

c. **Your son lives:** Why didn't Jesus use any dramatic effects in this healing? Many long to see dramatic effects in God's work; and sometimes God provides them. But to real faith, they are not necessary.

i. Many times, dramatic effects in healing spur weak and ignorant faith; a mature faith does not need them.

d. **And he himself believed, and his whole household:** The miraculous power of Jesus developed greater faith.

i. **And he himself believed:** Didn't this man believe before? Of course he did, but now his faith is deepened by his personal experience of God's power. His previous faith and God's work led to more faith. We can take God's past blessing as a promise of future blessing.

ii. It is essential that we believe God if we want to see His work done. There are definitely some people who are not healed or blessed simply because they lack faith.

e. **And his whole household:** The whole group was touched by this nobleman's faith and God's power working through it. It is wonderful that these Jews from the region of Galilee believe; but they would not unless Jesus performed signs, and they were slow to believe even then.

i. These Jewish Galileans pale in comparison to the despised Samaritans who believed on Jesus without a sign - they believed at His word (Joh_4:39-42).

ii. This **is the second sign**. All of them are given that we might believe (Joh_20:30-31), and it isn't hard to see how this miracle specifically builds our faith.

(Joh 4:2) (although Jesus himself was not baptizing, but his disciples were),⁵

(Joh 4:3) he left Judea and set out once more for Galilee.⁶

(Joh 4:4) ***Conversation With a Samaritan Woman***

But he had⁷ to pass through Samaria.⁸

(Joh 4:5) Now he came to a Samaritan town⁹ called Sychar,¹⁰ near the plot of land that Jacob had given to his son Joseph.¹¹

(Joh 4:6) Jacob's well was there, so Jesus, since he was tired from the journey, sat right down beside¹² the well. It was about noon.¹³

(Joh 4:7) A Samaritan woman¹⁴ came to draw water. Jesus said to her, "Give me some water¹⁵ to drink."

(Joh 4:8) (For his disciples had gone off into the town to buy supplies.¹⁶)¹⁷

(Joh 4:9) So the Samaritan woman said to him, "How can you — a Jew¹⁸ — ask me, a Samaritan woman, for water¹⁹ to drink?" (For Jews use nothing in common²⁰ with Samaritans.)²¹

(Joh 4:10) Jesus answered²² her, "If you had known²³ the gift of God and who it is who said to you, 'Give me some water²⁴ to drink,'

you would have asked him, and he would have given you living water."²⁵

(Joh 4:11) "Sir,"²⁶ the woman²⁷ said to him, "you have no bucket and the well²⁸ is deep; where then do you get this²⁹ living water?³⁰

(Joh 4:12) Surely you're not greater than our ancestor³¹ Jacob, are you? For he gave us this well and drank from it himself, along with his sons and his livestock."³²

(Joh 4:13) Jesus replied,³³ "Everyone who drinks some of this water will be thirsty³⁴ again.

(Joh 4:14) But whoever drinks some of the water that I will give him will never be thirsty again,³⁵ but the water that I will give him will become in him a fountain³⁶ of water springing up³⁷ to eternal life."

(Joh 4:15) The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw³⁸ water."³⁹

(Joh 4:16) He⁴⁰ said to her, "Go call your husband and come back here."⁴¹

(Joh 4:17) The woman replied,⁴² "I have no husband." Jesus said to her, "Right you are when you said,⁴³ 'I have no husband,'⁴⁴

(Joh 4:18) for you have had five husbands, and the man you are living with⁴⁵ now is not your husband. This you said truthfully!"

(Joh 4:19) The woman said to him, "Sir, I see⁴⁶ that you are a prophet.

(Joh 4:20) Our fathers worshiped on this mountain,⁴⁷ and you people⁴⁸ say that the place where people must worship is in Jerusalem."⁴⁹

(Joh 4:21) Jesus said to her, "Believe me, woman,⁵⁰ a time⁵¹ is coming when you will worship⁵² the Father neither on this mountain nor in Jerusalem.

(Joh 4:22) You people⁵³ worship what you do not know. We worship what we know, because salvation is from the Jews.⁵⁴

(Joh 4:23) But a time⁵⁵ is coming — and now is here⁵⁶ — when the true worshipers will worship the Father in spirit and truth, for the Father seeks⁵⁷ such people to be⁵⁸ his worshipers.⁵⁹

(Joh 4:24) God is spirit,⁶⁰ and the people who worship him must worship in spirit and truth."

(Joh 4:25) The woman said to him, "I know that Messiah is coming" (the one called Christ);⁶¹ "whenever he⁶² comes, he will tell⁶³ us everything."⁶⁴

(Joh 4:26) Jesus said to her, "I, the one speaking to you, am he."

(Joh 4:27) ***The Disciples Return***

Now at that very moment his disciples came back.⁶⁵ They were shocked⁶⁶ because he was speaking⁶⁷ with a woman. However, no one said, "What do you want?"⁶⁸ or "Why are you speaking with her?"

(Joh 4:28) Then the woman left her water jar, went off into the town and said to the people,⁶⁹

(Joh 4:29) "Come, see a man who told me everything I ever did. Surely he can't be the Messiah,⁷⁰ can he?"⁷¹

(Joh 4:30) So⁷² they left the town and began coming⁷³ to him.

(Joh 4:31) ***Workers for the Harvest***

Meanwhile the disciples were urging him,⁷⁴ "Rabbi, eat something."⁷⁵

(Joh 4:32) But he said to them, "I have food to eat that you know nothing about."

(Joh 4:33) So the disciples began to say⁷⁶ to one another, "No one brought him anything⁷⁷ to eat, did they?"⁷⁸

(Joh 4:34) Jesus said to them, "My food is to do the will of the one who sent me⁷⁹ and to complete⁸⁰ his work.⁸¹

(Joh 4:35) Don't you say,⁸² 'There are four more months and then comes the harvest?' I tell you, look up⁸³ and see that the fields are already white⁸⁴ for harvest!

(Joh 4:36) The one who reaps receives pay⁸⁵ and gathers fruit for eternal life, so that the one who sows and the one who reaps can rejoice together.

(Joh 4:37) For in this instance the saying is true,⁸⁶ 'One sows and another reaps.'

(Joh 4:38) I sent you to reap what you did not work for; others have labored and you have entered into their labor."

(Joh 4:39) ***The Samaritans Respond***

Now many Samaritans from that town believed in him because of the report of the woman who testified,⁸⁷ "He told me everything I ever did."

(Joh 4:40) So when the Samaritans came to him, they began asking⁸⁸ him to stay with them.⁸⁹ He stayed there two days, (Joh 4:41) and because of his word many more⁹⁰ believed.

(Joh 4:42) They said to the woman, "No longer do we believe because of your words, for we have heard for ourselves, and we know that this one⁹¹ really is the Savior of the world."⁹²

(Joh 4:43) ***Onward to Galilee***

After the two days he departed from there to Galilee.

(Joh 4:44) (For Jesus himself had testified that a prophet has no honor in his own country.)⁹³

(Joh 4:45) So when he came to Galilee, the Galileans welcomed him because they had seen all the things he had done in Jerusalem⁹⁴ at the feast⁹⁵ (for they themselves had gone to the feast).⁹⁶

(Joh 4:46) ***Healing the Royal Official's Son***

Now he came again to Cana⁹⁷ in Galilee where he had made the water wine.⁹⁸ In⁹⁹ Capernaum¹⁰⁰ there was a certain royal official¹⁰¹ whose son was sick.

(Joh 4:47) When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him¹⁰² to come down and heal his son, who was about to die.

(Joh 4:48) So Jesus said to him, "Unless you people¹⁰³ see signs and wonders you will never believe!"¹⁰⁴

(Joh 4:49) "Sir," the official said to him, "come down before my child dies."

(Joh 4:50) Jesus told him, "Go home;¹⁰⁵ your son will live." The man believed the word that Jesus spoke to him, and set off for home.¹⁰⁶

(Joh 4:51) While he was on his way down,¹⁰⁷ his slaves¹⁰⁸ met him and told him that his son was going to live.

(Joh 4:52) So he asked them the time¹⁰⁹ when his condition began to improve,¹¹⁰ and¹¹¹ they told him, "Yesterday at one o'clock in the afternoon¹¹² the fever left him."

(Joh 4:53) Then the father realized that it was the very time¹¹³ Jesus had said to him, "Your son will live," and he himself believed along with his entire household.

(Joh 4:54) Jesus did this as his second miraculous sign¹¹⁴ when he returned from Judea to Galilee.

(Joh 5:1) ***Healing a Paralytic at the Pool of Bethesda***

After this¹ there was a Jewish feast,² and Jesus went up to Jerusalem.³

(Guzik)

Joh 5:1-47

John 5 - A HEALING AND A DISCOURSE

A. Jesus heals a man at the pool of Bethesda.

1. (Joh_5:1-4) The pool of Bethesda.

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

a. **A feast of the Jews:** We don't know what feast this was, but it was probably one of the major three feasts in which attendance was required.

i. The debate centers on if this was Passover, Pentecost, or Purim. If it was a Passover, then we can date four Passovers in Jesus' ministry and we know it lasted about 3½ years.

b. **A pool, which is called in Hebrew, Bethesda:** This pool has been excavated in the area just north of the temple mount, and found to have **five porches**, just as John says. It is also right next to a church from the crusader period that has fabulous acoustics.

c. **For an angel went down . . . whoever stepped in first . . . was made well:** Perhaps this hope of healing was real, and God honored a release of faith. Or, it may be that this was merely a hopeful legend; nevertheless, **a great multitude of sick people** believed it.

i. There are many unusual occasions healing in the Bible:

- o The purified pot of stew (2Ki_4:38-41)
- o The healing of Naaman by washing in the Jordan River (2Ki_5:10-14)
- o The healing of the man who touched the bones of Elisha (2Ki_13:20-21)
- o Healing of those who have the shadow of Peter upon them (Act_5:14-16)
- o The healing of those who have Paul's handkerchiefs upon them (Act_19:11-12)
- ii. God can and does do things in unexpected ways. But something isn't necessarily from God simply because it is unexpected or unusual.

2. (Joh_5:5-6) Jesus questions a lame man.

Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

a. **Do you want to be made well?** His question may seem rhetorical, but Jesus knew that not every sick person *wants* to be healed, and that some are so discouraged that they put away all hope. Jesus is dealing with a man who may have his *heart* withered as well as his legs. Jesus builds the faith of this man.

i. **Do you want to be made well:** Jesus asked this same kind question on three other occasions. He asked it when John and James asked, through their mother, to be "top guys" in Jesus' administration (Mat_20:21, Mar_10:36); when two blind men cried out to be healed (Mat_20:32, Mar_10:51, Luk_18:41); and when Jesus invited His disciples to come follow Him (Joh_1:38).

ii. This is an entirely fair question. So much of our petition and intercession before God is hampered because we have so little idea of what we really want.

b. It is reasonable to wonder if this man really wanted to be healed. One commentator points out: "An eastern beggar often loses a good living by being cured of his disease."

i. As bad as our current situation is, at least we are familiar with it. We know it. It won't surprise us. We can be more comfortable in our present misery than taking the steps we need to be free.

ii. For example, there are some women who on the one hand desperately want their husbands to be saved - yet on the other hand, they dread the idea because they know it would bring so many changes into their relationship.

iii. In 1993, it was reported that a small order of Franciscan nuns in Prague decided to subsidize their convent by opening the downstairs of their facility - formerly an underground detention center used by the Communists to imprison and torture their enemies - as a hotel.

For \$33 a night, you could stay in a former prison cell. The proprietors say they try to achieve a middle ground between comfort and authenticity in the "hotel." Many people are really looking for just that - a comfortable prison cell.

3. (Joh_5:7-9) The man replies and Jesus heals him.

The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

a. **Sir, I have no man to put me into the pool:** The man's answer is basically, "Yes, I want to be made well, but I don't see how this can happen."

i. Calvin speaks well of his response: "The sick man does what we nearly all do. He limits God's help to his own ideas and does not dare promise himself more than he conceives in his mind."

ii. J.B. Phillips wrote a famous book about this problem, titled *Your God is too Small*. For many of us, we create a small God in our heads, a God who is limited by whatever "box" we try to put God into.

b. Rise, take up your bed and walk: In this miracle, Jesus does it *all*. In this case, He could not say to this man what He said on some other occasions: *your faith has made you whole* (Mat_9:22), because Jesus took the initiative. This shows us that the New Testament describes many different ways people may be healed.

i. The elders of the church can anoint someone with oil, pray for them, and they may be healed (Jam_5:14-16).

ii. God's people can lay hands on each other in prayer, ask God for healing, and people may be healed (Mar_16:17-18).

iii. God may grant someone a gift of healing - either that they are directly healed, or have the power to minister healing to another (1Co_12:9).

iv. God may grant healing in response to the faith of the person who desires to be healed (Mat_9:22).

v. God may grant healing in response to the faith of another on behalf of the person who is healed (Mar_2:4-5, Mat_8:13).

vi. God may heal through medical treatment (1Ti_5:23, Jam_5:14 with Luk_10:34).

vii. But in this case, none of these methods involving human participation are used.

Sometimes God just sovereignly heals. He takes the initiative, He does the work.

c. Why did Jesus choose this man to heal? Why did Jesus not heal the others there who were sick or crippled? God's ways in such matters are often past our finding out, but perhaps Jesus used a real man and a real healing to paint a picture for us. From the days of the early church, some Christians saw an allegorical purpose in this account. In the thinking of some Christians:

o The man represents Israel

o The five porches represent the law

o The 38 years represent the time of Israel's wilderness wanderings

o The waters represent baptism

i. In this thinking, the allegory might go like this: “All Israel waited for the Messiah, amidst the law. They were afflicted for thirty-eight years and could not enter the Promised Land. With the waters of baptism nearby, Jesus came and brought salvation to Israel.”

ii. In early Christian art, a man emerging from baptism was often shown carrying a bed on his back.

B. The Sabbath controversy.

1. (Joh_5:10-13) The Jews ignore the miracle and take offense.

The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry *your* bed.” He answered them, “He who made me well said to me, ‘Take up your bed and walk.’” Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?” But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.

a. **The Jews therefore said:** Throughout his gospel, John uses the term “**the Jews**” in the sense of the Jewish leaders, not every Jew in Jerusalem.

b. **It is the Sabbath; it is not lawful for you to carry your bed:** Carrying a **bed** (actually a sleeping-mat or a bedroll) was in fact a violation of the rabbis’ interpretation of the commandment against doing work or business on the Sabbath. It was not a breaking of God’s law of the Sabbath, but the human interpretation of God’s law.

i. This devotion to the rabbis’ interpretation of the Sabbath law still goes on today. An April, 1992 news item: Tenants let three apartments in an Orthodox neighborhood in Israel burn to the ground while they asked a rabbi whether a telephone call to the fire department on the Sabbath would violate Jewish law. Observant Jews are forbidden to use the phone on the Sabbath, because doing so would break an electrical current, which is considered a form of work. In the half-hour it took the rabbi to decide “yes,” the fire spread to two neighboring apartments.

c. **Who is the Man who said to you, “Take up your bed and walk”?** The Jewish leaders didn’t want to know who healed the crippled man. They wanted to know who told him to carry a bedroll on the Sabbath day.

2. (Joh_5:14-15) Jesus warns the healed man of a greater danger.

Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.” The man departed and told the Jews that it was Jesus who had made him well.

a. **Afterward Jesus found him:** Jesus **found him** because He was concerned for his spiritual health (**sin no more lest a worse thing come upon you**), not just his physical health. Living a life of sin is worse, and will bring a worse result, than being crippled for thirty-eight years.

b. **The man departed and told the Jews that it was Jesus:** We might deride this man as a notorious tattletale, but his violation of the Sabbath tradition could be punished by excommunication or death.

3. (Joh_5:16-18) Jesus defends His Sabbath actions.

For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. But Jesus answered them, “My Father has been working until now, and I have been working.” Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

a. **And sought to kill Him:** The anger and hatred of the Jews is hard to explain, apart from seeing that it has a real spiritual root. They don’t like Jesus, and therefore they don’t like God the Father (**but also said that God was His Father**).

i. The absolute devotion to the traditions of man surrounding the Sabbath can’t be understated. For example, Deu_23:12-14 tells Israel to practice good sanitation when their armies are camped. Ancient rabbis applied the same principle to

the city of Jerusalem, which they regarded as “the camp of the Lord.” When this was combined with Sabbath travel restrictions, it resulted in a prohibition against going to the bathroom on the Sabbath.

b. My Father has been working until now, and I have been working: In our terminology, Jesus would say: “My Father works on the Sabbath, and so do I.” By this Jesus makes it clear that He is equal to God the Father, and reminds us that God doesn’t take holidays.

i. This answers the objection raised by a hostile (and ignorant) critic of Christianity. I saw this statement written in an anti-Christian tract: *Just say “no!” to a god who claims to be all powerful, but then requires a nap after only six days of creating (Gen_2:2).* This objection

betrays the lack of understanding on behalf of the writer. The Bible clearly says that God does not need sleep or rest (Psa_121:3-4, *He who keeps Israel shall neither slumber nor sleep*).

The rest of God on the seventh day was given for man's benefit, not God's, demonstrating a pattern of rest necessary for man's well being.

c. **But also said that God was His Father, making Himself equal with God:** This bold claim to deity was not missed by the enemies of Jesus. They knew clearly that when Jesus said that God was His Father in this unique way, He declared **Himself equal with God**.

i. Augustine wisely said of this passage: "Behold, the Jews understand what the Arians do not understand." Today, Jehovah's Witnesses are among those that hold the doctrines of the Arians, denying the deity of Jesus.

C. Jesus explains His relationship to the Father.

1. (Joh_5:19-23) The works of the Son.

Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him."

a. **The Son can do nothing of Himself:** Jesus, God the Son, does nothing independently. He is fully submitted to the Father's will. But this submission comes by choice, not by coercion or by an inferior nature.

b. **The Father loves the Son:** The relationship between the First and Second members of the Trinity is not one of

master and slave, or not of employer and employee, but of **Father** and **Son**, united by love.

c. **Even so the Son gives life to whom He will:** The Son has the same power as the Father, including the power to raise the dead.

d. **But has committed all judgment to the Son:** The Son has the same authority as the Father, including the authority to judge all. This is a prerogative of God only, and another demonstration of the deity of Jesus.

e. **That all should honor the Son just as they honor the Father:** This is a further claim to deity. If the Son were not God, then it would be wrong to **honor the Son just as they honor the Father**. It also means that if we do not honor the Son, we do not really honor the Father either.

i. "Jesus claims the same right to worship from men that the Father has." (A.T. Robertson) ii. There are many groups that pretend to honor God but they dishonor Jesus, who is the perfect revelation of God the Father. In this, they demonstrate that they do not honor God the Father at all.

3. (Joh_5:24-30) Jesus: power in submission.

"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."

a. **He who hears My word and believes in Him who sent Me has everlasting life:** Jesus lifts Himself far about the level of any mere man. Think of it: “Hear My word and have everlasting life.” This is either the babbling of an insane man or the words of God Himself. There is no neutral ground to be found here.

b. **Life in Himself:** None of us has life inherent in ourselves. Our life is derived from our parents, and the fragile environment around us. Jesus claimed that His life was derived from no one; it is inherent and uncreated. Theologians call this quality of self-existence *aseity* and recognize that God alone possesses it.

i. As Jesus explains His deity to the Jews in this chapter, it is evident that He did not claim identity with the Father as one person, but asserted His equality to God the Father and His relationship of love with the Father. Jesus and the Father are not the same, but they are equal, just as Joh_1:1 demonstrates.

ii. In this, He counters both the “Jesus Only” doctrine which confuses the Father and the Son (anciently known as *Sabellianism*, and held today by groups like Oneness Pentecostals). He also counters the “Jesus is not God” doctrine (anciently known as *Arianism*, and held today by groups like the Jehovah’s Witnesses).

c. **Those who have done evil, to the resurrection of condemnation:** What a chilling thought! Even as those who embrace Jesus will need resurrection bodies to enjoy the glories of heaven, so those who reject Him will need resurrection bodies to endure the terrors of Hell.

d. **My judgment is righteous:** Jesus is qualified as a completely righteous judge, because His power is in submission: **I can of Myself do nothing. As I hear, I judge.**

D. The three-fold witness to who Jesus is.

1. (Joh_5:31-32) Self-testimony was not reliable in a court of law; but Jesus has far more than His own testimony

regarding who He is.

“If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.”

a. **If I bear witness of Myself, My witness is not true:**

This principle is established by Deu_19:15, which says *by the mouth of two or three witnesses the matter shall be established*. Jesus has just told the Jews that He is God, but His testimony alone is not enough.

b. **There is another who bears witness of Me:** In the following passage, Jesus calls forth three absolutely credible witnesses who will testify that He is equal to the Father. But these enemies of Jesus will reject these witnesses and their testimony.

2. (Joh_5:33-35) The witness of John the Baptist.

“You have sent to John, and he has borne witness to the truth. Yet I do not receive testimony from man, but I say these things that you may be saved. He was the burning and shining lamp, and you were willing for a time to rejoice in his light.”

a. **He was the bright and shining lamp:** John was a true witness of Jesus, but the religious leaders did not receive the testimony of John the Baptist regarding the identity of Jesus.

3. (Joh_5:36) The witness of the works of Jesus.

“But I have a greater witness than John’s; for the works which the Father has given Me to finish; the very works that I do; bear witness of Me, that the Father has sent Me.”

a. **A greater witness than John’s . . . the very works that I do:** Every aspect of the works of Jesus testified to the deity of Jesus.

b. **The very works that I do; bear witness of Me:** The majority of the miraculous works of Jesus were simple acts of compassion and mercy, done for simple, needy people. In this, these **works . . . bear witness** to the heart of God. The Jews looked for a miraculous Messiah, but they did not look for One who would express His miraculous power in

simple acts of compassion and mercy. They wanted a Messiah to use miraculous power to bring political deliverance to Israel.

i. Because Jesus' miraculous works didn't fit in with what they thought the Messiah would do, they didn't receive this **witness** of Jesus' works.

4. (Joh_5:37-38) The witness of the Father.

"And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. But you do not have His word abiding in you, because whom He sent, Him you do not believe."

a. **The Father Himself, who sent Me, has testified of Me:** When did God the Father testify to Jesus?

In virtually every work and word of Jesus, God the Father testified to Jesus status as the Son of God. But specifically, the Father testified of the Son in Old Testament prophecy, and at the baptism of Jesus (Luk_3:22).

b. **But you do not have His word abiding in you:** They will not receive the testimony of the Father, because they **do not have His word abiding** in them. They can't hear God the Father audibly, or see Him, but they have His word. They are guilty because they do not abide in the word that God gave them.

5. (Joh_5:39) They reject the testimony of the Father through the Scriptures.

"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me."

a. **You search the Scriptures:** It is the **Scriptures** (here used in the sense of the Old Testament) which speak of Jesus. Significantly, they *sought* the Scriptures, but they did *not have His word abiding* in them.

We can *know* the Bible without having His word *live* in us.

6. (Joh_5:40-44) The reason for their unbelief.

"But you are not willing to come to Me that you may have life. I do not receive honor from men. But I know you, that you do not have the love of God in you. I have come in My

Father's name, and you do not receive Me; if another comes in his own name, him you will receive. How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God?"

a. **But you are not willing to come to Me:** They are **not willing**, and they are **not willing** because they don't have God's *love*. They are concerned with man's **honor**, not the honor that comes from God (**do not seek the honor that comes from the only God**).

b. **That you do not have the love of God in you:** We see that these reasons essentially have to do with the heart, not with the mind. People like this may hide behind intellectual excuses, but the bottom line is that they have a *heart* problem with Jesus, not a *head* problem.

c. **If another comes in his own name, him you will receive:** Here, Jesus prophesies the coming day when the Jewish people will, for a time, embrace the Antichrist who **comes in his own name**. Anytime a person rejects Jesus, it leaves them open to tremendous deception.

7. (Joh_5:45-47) They reject the testimony of the Father through Moses.

"Do not think that I shall accuse you to the Father; there is *one* who accuses you; Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?"

a. **If you believed Moses, you would believe Me:** These religious leaders rejected Jesus because they rejected God's word through Moses. **Moses** accuses them, because Moses wrote about Jesus and they won't receive the testimony of Moses.

b. **For he wrote about Me:** Where did Moses write about Jesus? In many pages, but here are a few: i. *The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.* (Deu_18:15)

ii. *Then the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.* (Num_21:8-9)

iii. Jesus was typified in the rock that gave Israel water in the wilderness (Num_20:8-12 and 1Co_10:4).

iv. The ministry of Jesus was shown in almost every aspect of the seven different kinds of offering that God commanded Israel to bring (Leviticus 1-7).

v. Jesus and His ministry were shown in the Tabernacle and its service. One place where the New Testament makes this connection is with the word *propitiation* in Rom_3:25, which speaks of the mercy seat on the Ark of the Covenant.

vi. The law of the bondservant speaks of Jesus (Exo_21:5-6 and Psa_40:6-8).

vii. No wonder Jesus could say *Behold, I come; in the scroll of the Book it is written of Me* (Psa_40:7). He could teach a Bible study where *beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* (Luk_24:27) (Joh 5:2) Now there is⁴ in Jerusalem by the Sheep Gate⁵ a pool called *Bethzatha* ⁶ in Aramaic,⁷ which has five covered walkways.⁸

(Joh 5:3) A great number of sick, blind, lame, and paralyzed people were lying in these walkways.⁹

(Joh 5:4) *(TEXT OMITTED)*

(Joh 5:5) Now a man was there who had been disabled for thirty-eight years.¹⁰

(Joh 5:6) When Jesus saw him lying there and when he realized¹¹ that the man¹² had been disabled a long time already, he said to him, "Do you want to become well?"

(Joh 5:7) The sick man answered him, "Sir,¹³ I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water,¹⁴ someone else¹⁵ goes down there¹⁶ before me."

(Joh 5:8) Jesus said to him, "Stand up! Pick up your mat¹⁷ and walk."

(Joh 5:9) Immediately the man was healed,¹⁸ and he picked up his mat¹⁹ and started walking. (Now that day was a Sabbath.)²⁰

(Joh 5:10) So the Jewish leaders²¹ said to the man who had been healed, "It is the Sabbath, and you are not permitted to carry your mat."²²

(Joh 5:11) But he answered them, "The man who made me well said to me, 'Pick up your mat²³ and walk.' "

(Joh 5:12) They asked him, "Who is the man who said to you, 'Pick up your mat²⁴ and walk'?"²⁵

(Joh 5:13) But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.

(Joh 5:14) After this Jesus found him at the temple and said to him, "Look, you have become well. Don't sin any more,²⁶ lest anything worse happen to you."

(Joh 5:15) The man went away and informed the Jewish leaders²⁷ that Jesus was the one who had made him well.

(Joh 5:16) ***Responding to Jewish Leaders***

Now because Jesus was doing these things²⁸ on the Sabbath, the Jewish leaders²⁹ began persecuting³⁰ him.

(Joh 5:17) So he³¹ told³² them, "My Father is working until now, and I too am working."³³

(Joh 5:18) For this reason the Jewish leaders³⁴ were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.

(Joh 5:19) So Jesus answered them,³⁵ "I tell you the solemn truth,³⁶ the Son can do nothing on his own initiative,³⁷ but only what he sees the Father doing. For whatever the Father³⁸ does, the Son does likewise.³⁹

(Joh 5:20) For the Father loves the Son and shows him everything he does, and will show him greater deeds than

these, so that you will be amazed.

(Joh 5:21) For just as the Father raises the dead and gives them life,⁴⁰ so also the Son gives life to whomever he wishes.⁴¹

(Joh 5:22) Furthermore, the Father does not judge⁴² anyone, but has assigned⁴³ all judgment to the Son, (Joh 5:23) so that all people⁴⁴ will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

(Joh 5:24) "I tell you the solemn truth,⁴⁵ the one who hears⁴⁶ my message⁴⁷ and believes the one who sent me has eternal life and will not be condemned,⁴⁸ but has crossed over from death to life.

(Joh 5:25) I tell you the solemn truth,⁴⁹ a time⁵⁰ is coming — and is now here — when the dead will hear the voice of the Son of God, and those who hear will live.

(Joh 5:26) For just as the Father has life in himself, thus he has granted the Son to have life in himself, (Joh 5:27) and he has granted the Son⁵¹ authority to execute judgment,⁵² because he is the Son of Man.

(Joh 5:28) "Do not be amazed at this, because a time⁵³ is coming when all who are in the tombs will hear his voice (Joh 5:29) and will come out — the ones who have done what is good to the resurrection resulting in life, and the ones who have done what is evil to the resurrection resulting in condemnation.⁵⁴

(Joh 5:30) I can do nothing on my own initiative.⁵⁵ Just as I hear, I judge, and my judgment is just,⁵⁶ because I do not seek my own will, but the will of the one who sent me.⁵⁷

(Joh 5:31) ***More Testimony About Jesus***

"If I testify about myself, my testimony is not true.

(Joh 5:32) There is another⁵⁸ who testifies about me, and I know the testimony he testifies about me is true.

(Joh 5:33) You have sent to John,⁵⁹ and he has testified to the truth.

(Joh 5:34) (I do not accept⁶⁰ human testimony, but I say this so that you may be saved.) (Joh 5:35) He was a lamp that was burning and shining,⁶¹ and you wanted to rejoice greatly for a short time⁶² in his light.

(Joh 5:36) "But I have a testimony greater than that from John. For the deeds⁶³ that the Father has assigned me to complete — the deeds⁶⁴ I am now doing — testify about me that the Father has sent me.

(Joh 5:37) And the Father who sent me has himself testified about me. You people⁶⁵ have never heard his voice nor seen his form at any time,⁶⁶

(Joh 5:38) nor do you have his word residing in you, because you do not believe the one whom he sent.

(Joh 5:39) You study the scriptures thoroughly⁶⁷ because you think in them you possess eternal life,⁶⁸ and it is these same scriptures⁶⁹

that testify about me,

(Joh 5:40) but you are not willing to come to me so that you may have life.

(Joh 5:41) "I do not accept⁷⁰ praise⁷¹ from people,⁷²

(Joh 5:42) but I know you, that you do not have the love of God⁷³ within you.

(Joh 5:43) I have come in my Father's name, and you do not accept⁷⁴ me. If someone else comes in his own name, you will accept⁷⁵ him.

(Joh 5:44) How can you believe, if you accept praise⁷⁶ from one another and don't seek the praise⁷⁷ that comes from the only God?⁷⁸

(Joh 5:45) "Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope.⁷⁹

(Joh 5:46) If⁸⁰ you believed Moses, you would believe me, because he wrote about me.

(Joh 5:47) But if you do not believe what Moses⁸¹ wrote, how will you believe my words?"

(Joh 6:1) ***The Feeding of the Five Thousand***

After this¹ Jesus went away to the other side of the Sea of Galilee (also called the Sea of Tiberias).²

(Guzik)

Joh 6:1-71

John 6 - THE BREAD FROM HEAVEN

A. Preparation for the miracle.

1. (Joh_6:1-4) A crowd gathers to Jesus near the Sea of Galilee.

After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias. Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased. And Jesus went up on the mountain, and there He sat with His disciples. Now the Passover, a feast of the Jews, was near.

a. **Then a great multitude followed Him:** In this miracle, Jesus went out to a deserted place to be alone (Luk_9:10), yet the crowds followed Him there. In spite of this imposition, Jesus still ministered to the multitude with great compassion.

b. **They saw His signs which He performed on those who were diseased:** Luk_9:11 tells us that Jesus also taught this multitude, something that John doesn't specifically mention.

c. **The Passover, a feast of the Jews, was near:** John is the only one of the four gospel writers (all four describe this miracle) who tells us this took place near the time of the Passover. Perhaps this **great multitude** was made up of Galilean pilgrims on their way to Jerusalem.

i. Passover is associated with the Exodus and God's sustenance of Israel in the wilderness.

Jesus will sustain this multitude in their small "wilderness" with bread from heaven - both literally and spiritually.

2. (Joh_6:5-7) Jesus asks Philip a question.

Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy

bread, that these may eat?" But this He said to test him, for He Himself knew what He would do. Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

a. **Where shall we buy bread, that these may eat?**

Why did Jesus ask Philip this question? Maybe because he was from Bethsaida (Joh_1:44) and this is near where this miracle took place (Luk_9:10).

b. **He said this to test him, for He Himself knew what He would do:** Jesus also lets His followers participate in the work of the Kingdom, even when He has things planned out.

c. **Two hundred denarii worth of bread is not sufficient:** Their problem is in two parts. First, they don't have the resources to feed the multitude. Second, even if they did have the money it would be impossible to purchase enough bread to feed them all.

d. Philip's knowledge of the situation was accurate and impressive (**two hundred denarii** is more than six month's wages), but his knowledge was useless in getting the problem solved.

i. Philip thought in terms of money; and how much money it would take to carry out God's work in a *small* way (**every one of them may have a little**). We often limit God the same way, looking for how God's work can be done in the smallest way.

3. (Joh_6:8-9) Andrew's help.

One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a lad here who has five barley loaves and two small fish, but what are they among so many?"

a. **Five barley loaves:** Barley was always regarded as simple fare, more often fit for animals than for men.

In the Talmud, there is a passage where one man says, "There is a fine crop of barley" and another man answers, "Tell it to the horses and donkeys."

b. **What are they among so many?** There isn't much to work with here, but God doesn't need much.

“Small things are not always contemptible. It all depends on the hands in which they are.” (Taylor) i. In fact, God doesn’t *need* any help - but He often deliberately restrains His work until He has our participation.

B. The five thousand are fed.

1. (Joh_6:10) Jesus commands the group to sit down.

Then Jesus said, “Make the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand.

a. **Make the people sit down:** Jesus here takes authority as the Lord; as a loving shepherd, He makes His “sheep” to lie down on green pastures. He fulfills Psa_23:1-2 : *The Lord is my shepherd; I shall not want.*

He makes me to lie down in green pastures; He leads me beside the still waters.

b. **The men sat down, in number about five thousand:** Jesus administered everything in an orderly way. Creation shows us that God is a God of order and organization.

2. (Joh_6:11) The five thousand are fed.

And Jesus took the loaves, and when He had given thanks He distributed *them* to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

a. **Jesus took the loaves . . . He distributed them to the disciples:** The miracle resided in the hands of Jesus, not in the distribution. Little is much in His hands.

b. Bread comes from grain, which has the power of multiplication and reproduction within itself. But when it is made into bread, the grain is crushed, making it “dead” - no one ever multiplied wheat by planting flour. But Jesus can bring life from death.

3. (Joh_6:12-13) Gathering up the fragments of the feast.

So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.” Therefore they gathered *them* up, and filled twelve baskets with the

fragments of the five barley loaves which were left over by those who had eaten.

a. **Gather up the fragments that remain, so that nothing is lost:** The disciples gathered the leftovers at the command of Jesus. Jesus is generous, but not wasteful.

b. Should the disciples have anticipated what Jesus could do, or should do in this situation? There was enough evidence both in the Old Testament and in what Jesus had already done to give them a confident expectation of what Jesus would do here.

i. Old Testament passages warn against doubting God's provision: *Yes, they spoke against God: They said, "Can God prepare a table in the wilderness?"* (Psa_78:19) 2Ki_4:38-44 is an example of God multiplying barley loaves, though this is on a much greater scale.

ii. Yet, Jesus used His disciples even though they did not understand - they got to participate in the miracle.

iii. Jesus demonstrated to them the giving character of God - the same character God desires to build within us. Pro_11:24 says, *There is one who scatters, yet increases more; and there is one who withholds more than is right, but it leads to poverty.* This bread was multiplied as it was "scattered."

C. The reaction to the miracle.

1. (Joh_6:14) Jesus as the Prophet predicted by Moses.

Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

a. **Truly this is the Prophet:** The **Prophet** they expected was predicted by Moses: *The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.*

(Deu_18:15)

b. **When they had seen the sign that Jesus did:** The way Jesus provided bread in the wilderness reminded **those men** of Moses in the wilderness, and his promise of a coming **Prophet**. It is true that Moses provided bread in the

wilderness; so does Jesus. But Jesus goes on to explain that He is far more than a new Moses.

2. (Joh_6:15) The people attempt to make Jesus their earthly king.

Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

a. **They were about to come and take Him by force to make Him king:** This miracle really impressed the crowd and fueled their revolutionary hopes. But Jesus refused to further His kingdom this way. Instead, **He departed again to a mountain by Himself alone.** Jesus was more interested in being with His Father in heaven than in hearing the applause of the crowd.

b. They wanted to make Jesus **king** because they thought He was the Messiah they wanted. The Jews expected that when the Messiah came, He would renew the giving of manna. This crowd was willing to support Jesus so long as He gave them what they wanted - bread.

c. **Make Him king:** This was a *political* title. The crowd was willing to support Jesus because they wanted to *use* Him to throw off the yoke of Roman oppression.

D. Jesus walks on the water.

1. (Joh_6:16-17) The disciples go out on the Sea of Galilee.

Now when evening came, His disciples went down to the sea, got into the boat, and went over the sea toward Capernaum.

And it was already dark, and Jesus had not come to them.

a. **His disciples went down to the sea, got into the boat:** Matthew and Mark tell us that Jesus *made His disciples get into the boat* (Mar_6:45). He knew exactly what He was doing when He put them into this boat on the Sea of Galilee at this time.

b. **It was already dark:** Several of the disciples were fishermen, all accustomed to fishing on this very lake. It didn't bother them at all that they would be rowing across

the lake at night 2. (Joh_6:18) The wind disrupts their efforts to cross the Sea.

Then the sea arose because a great wind was blowing.

a. **Then the sea arose:** The wind alone was bad enough, but the wind also whipped up the waters, making for troublesome seas.

b. In the first storm (Mat_8:24), Jesus was present with them in the boat. But in this storm, He asks them to trust his unseen care and concern for them.

c. In Mar_6:48 we read that Jesus watched the disciples as they rowed across the lake. His eye was on them all the time.

3. (Joh_6:19) Jesus comes to His disciples, walking on the water.

So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

a. **When they had rowed about three or four miles:**

We don't sense the same fear in the disciples as with the first time Jesus calmed the seas. Here they seem simply frustrated, because they are doing what Jesus told them to do, but it is so hard, and it doesn't seem to be going anywhere.

b. Their frustration is evident in their lack of progress. Mat_14:25 tells us that this happened *in the fourth watch of the night*, sometime between three and six in the morning. So, they rowed hard for perhaps six to eight hours, and had only come a little more than half way across the lake (**three or four miles**).

i. We so often feel that when we are doing the work of Jesus, it should be easy. After all, isn't God helping us? But sometimes, God tells us to do something and allows it to be hard as we do it.

c. **They saw Jesus walking on the sea . . . and they were afraid:** Mar_6:49-50 tells us the disciples were afraid because they thought Jesus, walking on the water, was a ghost or a spirit.

d. If anything, the disciples were not ready for any kind of supernatural help. They knew what Jesus commanded them to do, they set out to do it, but without any help from the Lord. So they are surprised, even afraid, to see supernatural help on the way.

i. This is a perfect picture of us when we try to do God's will, but do it our way without seeking and relying on God's help.

e. Jesus provided reminders for them of His supernatural help. Undoubtedly, they took with them at least some of the twelve baskets of leftover bread (Joh_6:13), yet they were still shocked when the supernatural help came.

4. (Joh_6:20) The calming words of Jesus.

But He said to them, "It is I; do not be afraid."

a. **It is I; do not be afraid:** For Jesus, it was enough to announce His presence. He came to bring supernatural help and comfort to His people.

i. Jesus wouldn't turn a stone into bread to satisfy His own hunger, but he would multiply loaves and fishes to feed a hungry multitude. Jesus wouldn't cast Himself off the pinnacle of the temple to glorify Himself, but he would walk on the water to bring comfort to His disciples.

b. God's presence is all that we need, and we should expect it, though not in a way that we would necessarily expect.

c. We know from Matthew that after this, Peter asked Jesus if he could come out and walk on the water.

5. (Joh_6:21) Jesus brings them to their destination.

Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

a. **Immediately the boat was at the land where they were going:** Jesus, bringing His supernatural help, was able to miraculously overcome every obstacle that frustrated the disciples.

b. Jesus rescues the disciples from futility. Jesus wants us to work hard; but He never wants us to work in futility. On this

occasion He came to rescue the disciples from futility, not from fear.

i. The disciples were in this uncomfortable place because Jesus told them to cross the lake.

We will face trials when we set out to do what Jesus tells us to do. Jesus knows this. He understands it. We should never be deceived into thinking that if we were really right with God, everything in life would be easy.

ii. All the time the disciples struggled, Jesus watched over them. He watches over us at all times, and prays for us even when He seems distant. Jesus knew exactly what was going on, and He was monitoring their progress across the lake. *He saw them straining at rowing*, yet let them work at it for a good long time.

c. In this miracle, Jesus reassured us at the precise point where they needed to be reassured. The disciples had just seen Jesus turn down an offer to be king; they might have thought that this was why He came and why they were following Him!

i. Despite that disappointment, Jesus came to them full of majesty and power, reminding them that He is still quite in charge even though He won't receive a king's throne based on popular opinion.

E. Jesus, the bread of life.

1. (Joh_6:22-27) Jesus responds to their first question:

Rabbi, when did You come here?

On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone; however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks; when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus. And when they found Him on the other side of the sea, they said to

Him, “Rabbi, when did You come here?” Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

a. **You seek Me, not because you saw the signs, but because you ate of the loaves and were filled:** They asked Jesus why He came, but Jesus didn’t answer that question. Instead, He tells them why *they* came - because they wanted more “wonder bread” from Jesus.

i. They admired Jesus only because of what He gave them materially. They were not moved by full hearts, but by full - or empty - stomachs.

b. **God the Father has set His seal on Him:** A seal was a mark of ownership and a guarantee of the contents. They should have confidence in Jesus because God the Father has “guaranteed” Him.

2. (Joh_6:28-29) Jesus answers their second question: **What shall we do, that we may work the works of God.**

Then they said to Him, “What shall we do, that we may work the works of God?” Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”

a. **What shall we do, that we may work the works of God?** Those who questioned Jesus seemed sure that if only Jesus told them what to do, they could please God by their works of God. For these people, as with many people today, salvation is found in the right formula for performing works that will please God.

b. **This is the work of God, that you believe in Him whom He sent:** Jesus first and foremost commands us not to *do*, but to *trust*. If we want to do the work of God, it begins with trusting Jesus.

i. How would you feel about a child that obeyed you perfectly but did not trust or love you?

God wants our obedience to Him to grow out of a relationship of loving trust.

c. If the work God wants us to do is to **believe in Him whom He sent**, does it mean that God is unconcerned about what we do for Him? No, faith is not a substitute for works. Faith is the foundation for works that really please God.

3. (Joh_6:30-33) Jesus answers their third question: **What sign will You perform then, that we may see it and believe You? What work will You do?**

Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world."

a. **Our fathers ate the manna in the desert:** Jesus' questioners are trying to manipulate Him into providing daily bread for them, just as Israel had from God during the Exodus. They even know how to quote Scripture ("**He gave them bread from heaven to eat**" , Psa_105:40).

b. **My Father gives you the true bread from heaven:** It is as if Jesus is saying, "What other work will I do? This is the work: to give you the word of God and salvation in and through Me. This is the spiritual bread you must feast on to have life."

c. **For the bread of God is He who comes down from heaven:** Jesus is trying to lift their minds above earthly things on to heavenly realities - to an understanding that He is needed for spiritual sustenance, just as bread is necessary for physical survival.

4. (Joh_6:34-40) Jesus answers their fourth request: **Lord, give us this bread always.**

Then they said to Him, “Lord, give us this bread always.” And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. But I said to you that you have seen Me and yet do not believe. All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

a. **Give us this bread always:** When we are hungry, we feel as though food will answer all our problems.

It's the same way with almost all other practical difficulties we find ourselves in. Just as Jesus tried to lift their understanding above their material, physical needs, so we need to have our minds lifted.

b. **I am the bread of life:** In Jesus' answer, He tries to lift up their eyes from bread and on to spiritual realities. They need to put their confidence in Jesus instead of in bread.

c. Jesus is worthy of their confidence, because:

o He perfectly satisfies our spiritual hunger (**He who comes to Me shall never hunger**) o He receives all who come to Him (**All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out**)

o He isn't interested in His own agenda, but His Father's (**not to do My own will, but the will of Him who sent Me**)

o He will keep those who come to Him safe (**all He has given Me I should lose nothing**) o The destiny of those who believe in Him is eternal life (**everyone who sees the Son and believes in Him may have everlasting life**)

5. (Joh_6:41-46) Jesus explains why they reject Him.

The Jews then complained about Him, because He said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?" Jesus therefore answered and said to them, "Do not murmur among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me. Not that anyone has seen the Father, except He who is from God; He has seen the Father."

a. **No one can come to Me unless the Father who sent Me draws him:** The Jews thought that they were all chosen by God by virtue of their old birth. Jesus makes it clear that God must draw them before they can come to God. Everyone who responds to the Father will respond to the Son.

b. We like to feel as though we are in charge and that we give ourselves to God. In truth, He calls and we come. This understanding of God's initiative in salvation should make us *more* confident in evangelism, knowing that God *is* drawing people, and we can expect to see those whom the Father draws come to Him.

6. (Joh_6:47-59) The true bread from heaven.

"Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." The Jews therefore quarreled among themselves, saying, "How can this *Man* give us *His* flesh to eat?" Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His

blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven; not as your fathers ate the manna, and are dead. He who eats this bread will live forever.” These things He said in the synagogue as He taught in Capernaum.

a. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever: Jesus spoke in a figure of speech. The metaphor of eating and drinking was common in Jesus’ day, and pointed to a taking within one’s innermost being.

i. Some have taken these words more literally, and applied them to communion. From this, the Eastern Orthodox practices the custom of infant communion. They believe infants will not be saved unless they partake in communion.

b. Your fathers ate the manna in the wilderness, and are dead: The spiritual bread Jesus offers is even greater than the manna Israel ate in the wilderness, because “eating” the bread from heaven Jesus offers brings eternal life.

c. He who eats this bread will live forever: Jesus offers us heavenly bread for eternal life, but we must *eat* it. Faith in Jesus is not compared with *tasting* or *admiring*, but with *eating*. We must dig in! Jesus says that we must have Him within us, and we must partake of Him.

i. Seeing a loaf of bread on a plate will not satisfy our hunger. Knowing the ingredients in the bread will not satisfy our hunger. Taking pictures of the bread will not satisfy our hunger.

Telling other people about the bread will not satisfy our hunger. Selling the bread will not satisfy our hunger. Playing catch with the bread will not satisfy our hunger. Nothing will

satisfy our hunger and bring us life except actually eating the bread. **He who eats this bread will live forever.**

7. (Joh_6:60-66) Many disciples turn away.

Therefore many of His disciples, when they heard *this*, said, "This is a hard saying; who can understand it?" When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? *What* then if you should see the Son of Man ascend where He was before? It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life. But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him. And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father." From that *time* many of His disciples went back and walked with Him no more.

a. **This is a hard saying:** This refers to that which is **hard** to accept, not to what is hard to understand.

No doubt, they did find Jesus' words somewhat mysterious, but it was the parts they *did* understand that were really disturbing.

i. Jesus was demanding a complete allegiance to Him, and demanding that everything else - including literal bread - be put in second place.

b. **Does this offend you?** Jesus didn't preach just to please His audience. If that was His concern, He would have instantly taken back what was just said, seeing His audience was offended. Jesus didn't take it back. He challenged and confronted them even more.

c. **What then if you should see the Son of Man ascend where He was before?** Jesus is saying, "If all this has offended you, what will you think when you see Me in glory, and have to answer to Me in judgment?" Better to be offended now and to get over it, than to be offended then.

d. **It is the Spirit who gives life; the flesh profits nothing:** This could well be the "theme statement"

for this whole discourse of Jesus. He continually calls us to put our heart and focus, on spiritual realities, not fleshly things.

e. Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father: Jesus rebuked their own, carnal, fleshly motivation in following Him. If they do not seek Him by the Spirit instead of seeking Him as a walking bakery, then they have not come to Him at all.

i. Of those who come to God in the flesh, as these came to Jesus, it can be said that they do not come to God at all. Instead, they are coming to a false god, a “gimmie” god. They do not come as **it has been granted to him by My Father**.

f. From that time many of His disciples went back and walked with Him no more: Once Jesus effectively discouraged every fleshly motive for following Him, many stopped following.

i. If we could do the same thing - effectively discourage every fleshly motive for following Jesus - how many would stop following Him in our churches today?

ii. Instead, many churches *encourage* people to follow Jesus for fleshly motives, promoting Jesus as a “product” to “fix” our life - just like bread will fix your hunger. But those who come to Jesus under such a sales and marketing approach will either come to God in Spirit and in truth, or it will be revealed that it was never been **granted to him by My Father** to follow after Jesus.

8. (Joh_6:67-71) The disciples stand as examples of willingness to follow even if they don't understand it all.

Then Jesus said to the twelve, “Do you also want to go away?” But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.” Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” He spoke of Judas Iscariot,

the son of Simon, for it was he who would betray Him, being one of the twelve.

a. **Do you also want to go away?** What a scene! Scores of disciples after the flesh leave Jesus, and He asks the twelve if they will go also. He searches the motives of *all* that follow Him, including the twelve.

b. **Lord, to whom shall we go? You have the words of eternal life:** Peter does much in the gospels to make us sigh; but here, as he speaks for the twelve, he shines brightly. His focus is where it should be -

that Jesus has **the words of eternal life**, not "You have the bread that fills our stomachs."

i. If we have not come to the place where we look to God and say, "Where else would I go?"

even in hard or confusing times, then we have not come very far with Jesus.

ii. It also reminds us that following Jesus, though at times hard, is preferred above every alternative. Following Jesus is the hardest way to live - except for all the others.

c. **He spoke of Judas:** The simple, spiritual devotion of the disciples to Jesus makes Judas' apostasy that much more horrible.

(Joh 6:2) A large crowd was following him because they were observing the miraculous signs he was performing on the sick.

(Joh 6:3) So Jesus went on up the mountainside³ and sat down there with his disciples.

(Joh 6:4) (Now the Jewish feast of the Passover⁴ was near.)⁵

(Joh 6:5) Then Jesus, when he looked up⁶ and saw that a large crowd was coming to him, said to Philip, "Where can we buy bread so that these people may eat?"

(Joh 6:6) (Now Jesus⁷ said this to test him, for he knew what he was going to do.)⁸

(Joh 6:7) Philip replied,⁹ "Two hundred silver coins worth¹⁰ of bread would not be enough for them, for each one to get a little."

(Joh 6:8) One of Jesus' disciples,¹¹ Andrew, Simon Peter's brother, said to him, (Joh 6:9) "Here is a boy who has five barley loaves and two fish, but what good¹² are these for so many people?"

(Joh 6:10) Jesus said, "Have¹³ the people sit down." (Now there was a lot of grass in that place.)¹⁴ So the men¹⁵ sat down, about five thousand in number.

(Joh 6:11) Then Jesus took the loaves, and when he had given thanks, he distributed the bread to those who were seated. He then did the same with the fish,¹⁶ as much as they wanted.

(Joh 6:12) When they were all satisfied, Jesus¹⁷ said to his disciples, "Gather up the broken pieces that are left over, so that nothing is wasted."

(Joh 6:13) So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves¹⁸ left over by the people who had eaten.

(Joh 6:14) Now when the people saw the miraculous sign that Jesus¹⁹ performed, they began to say to one another, "This is certainly *the Prophet* ²⁰ *who is to come into the world.*"²¹

(Joh 6:15) Then Jesus, because he knew they were going to come and seize him by force to make him king, withdrew again up the mountainside alone.²²

(Joh 6:16) ***Walking on Water***

Now when evening came, his disciples went down to the lake,²³

(Joh 6:17) got into a boat, and started to cross the lake²⁴ to Capernaum.²⁵ (It had already become dark, and Jesus had not yet come to them.)²⁶

(Joh 6:18) By now a strong wind was blowing and the sea was getting rough.

(Joh 6:19) Then, when they had rowed about three or four miles,²⁷ they caught sight of Jesus walking on the lake,²⁸ approaching the boat, and they were frightened.

(Joh 6:20) But he said to them, "It is I. Do not be afraid."

(Joh 6:21) Then they wanted to take him into the boat, and immediately the boat came to the land where they had been heading.

(Joh 6:22) The next day the crowd that remained on the other side of the lake²⁹ realized that only one small boat³⁰ had been there, and that Jesus had not boarded³¹ it with his disciples, but that his disciples had gone away alone.

(Joh 6:23) But some boats from Tiberias³² came to shore³³ near the place where they had eaten the bread after the Lord had given thanks.³⁴

(Joh 6:24) So when the crowd realized that neither Jesus nor his disciples were there, they got into the boats³⁵ and came to Capernaum³⁶ looking for Jesus.

(Joh 6:25) ***Jesus' Discourse About the Bread of Life***

When they found him on the other side of the lake,³⁷ they said to him, "Rabbi, when did you get here?"³⁸

(Joh 6:26) Jesus replied,³⁹ "I tell you the solemn truth,⁴⁰ you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted.⁴¹

(Joh 6:27) Do not work for the food that disappears,⁴² but for the food that remains to eternal life — the food⁴³ which the Son of Man will give to you. For God the Father has put his seal of approval on him."⁴⁴

(Joh 6:28) So then they said to him, "What must we do to accomplish the deeds⁴⁵ God requires?"⁴⁶

(Joh 6:29) Jesus replied,⁴⁷ "This is the deed⁴⁸ God requires⁴⁹ — to believe in the one whom he⁵⁰ sent."

(Joh 6:30) So they said to him, "Then what miraculous sign will you perform, so that we may see it and believe you? What will you do?

(Joh 6:31) Our ancestors⁵¹ ate the manna in the wilderness, just as it is written, ' ***He gave them bread from heaven to eat.*** ' "⁵²

(Joh 6:32) Then Jesus told them, "I tell you the solemn truth,⁵³ it is not Moses who has given you the bread from heaven, but my Father is giving you the true bread from heaven.

(Joh 6:33) For the bread of God is the one who⁵⁴ comes down from heaven and gives life to the world."

(Joh 6:34) So they said to him, "Sir,⁵⁵ give us this bread all the time!"

(Joh 6:35) Jesus said to them, "I am the bread of life. The one who comes to me will never go hungry, and the one who believes in me will never be thirsty.⁵⁶

(Joh 6:36) But I told you⁵⁷ that you have seen me⁵⁸ and still do not believe.

(Joh 6:37) Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away.⁵⁹

(Joh 6:38) For I have come down from heaven not to do my own will but the will of the one who sent me.

(Joh 6:39) Now this is the will of the one who sent me — that I should not lose one person of every one he has given me, but raise them all up⁶⁰ at the last day.

(Joh 6:40) For this is the will of my Father — for everyone who looks on the Son and believes in him to have eternal life, and I will raise him up⁶¹ at the last day."⁶²

(Joh 6:41) Then the Jews who were hostile to Jesus⁶³ began complaining about him because he said, "I am the bread that came down from heaven,"

(Joh 6:42) and they said, "Isn't this Jesus the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?"

(Joh 6:43) Jesus replied,⁶⁴ "Do not complain about me to one another.⁶⁵

(Joh 6:44) No one can come to me unless the Father who sent me draws him,⁶⁶ and I will raise him up at the last day.

(Joh 6:45) It is written in the prophets, ' **And they will all be taught by God.**'⁶⁷ Everyone who hears and learns from the Father⁶⁸

comes to me.

(Joh 6:46) (Not that anyone has seen the Father except the one who is from God — he⁶⁹ has seen the Father.)⁷⁰

(Joh 6:47) I tell you the solemn truth,⁷¹ the one who believes⁷² has eternal life.⁷³

(Joh 6:48) I am the bread of life.⁷⁴

(Joh 6:49) Your ancestors⁷⁵ ate the manna in the wilderness, and they died.

(Joh 6:50) This⁷⁶ is the bread that has come down from heaven, so that a person⁷⁷ may eat from it and not die.

(Joh 6:51) I am the living bread that came down from heaven. If anyone eats from this bread he will live forever. The bread⁷⁸ that I will give for the life of the world is my flesh."

(Joh 6:52) Then the Jews who were hostile to Jesus⁷⁹ began to argue with one another,⁸⁰ "How can this man⁸¹ give us his flesh to eat?"

(Joh 6:53) Jesus said to them, "I tell you the solemn truth,⁸² unless you eat the flesh of the Son of Man and drink his blood,⁸³ you have no life⁸⁴ in yourselves.

(Joh 6:54) The one who eats⁸⁵ my flesh and drinks my blood has eternal life, and I will raise him up on the last day.⁸⁶

(Joh 6:55) For my flesh is true⁸⁷ food, and my blood is true⁸⁸ drink.

(Joh 6:56) The one who eats⁸⁹ my flesh and drinks my blood resides in me, and I in him.⁹⁰

(Joh 6:57) Just as the living Father sent me, and I live because of the Father, so the one who consumes⁹¹ me will live because of me.

(Joh 6:58) This⁹² is the bread that came down from heaven; it is not like the bread your ancestors⁹³ ate, but then later died.⁹⁴ The one who eats⁹⁵ this bread will live forever."

(Joh 6:59) ***Many Followers Depart***

Jesus⁹⁶ said these things while he was teaching in the synagogue⁹⁷ in Capernaum.⁹⁸

(Joh 6:60) Then many of his disciples, when they heard these things,⁹⁹ said, "This is a difficult¹⁰⁰ saying!¹⁰¹ Who can understand it?"¹⁰²

(Joh 6:61) When Jesus was aware¹⁰³ that his disciples were complaining¹⁰⁴ about this, he said to them, "Does this cause you to be offended?"¹⁰⁵

(Joh 6:62) Then what if you see the Son of Man ascending where he was before?¹⁰⁶

(Joh 6:63) The Spirit is the one who gives life; human nature is of no help!¹⁰⁷ The words that I have spoken to you are spirit and are life.¹⁰⁸

(Joh 6:64) But there are some of you who do not believe." (For Jesus had already known from the beginning who those were who did not believe, and who it was who would betray him.)¹⁰⁹

(Joh 6:65) So Jesus added,¹¹⁰ "Because of this I told you that no one can come to me unless the Father has allowed him to come."¹¹¹

(Joh 6:66) ***Peter's Confession***

After this many of his disciples quit following him¹¹² and did not accompany him¹¹³ any longer.

(Joh 6:67) So Jesus said to the twelve, "You don't want to go away too, do you?"¹¹⁴

(Joh 6:68) Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life.

(Joh 6:69) We¹¹⁵ have come to believe and to know¹¹⁶ that you are the Holy One of God!"¹¹⁷

(Joh 6:70) Jesus replied,¹¹⁸ "Didn't I choose you, the twelve, and yet one of you is the devil?"¹¹⁹

(Joh 6:71) (Now he said this about Judas son of Simon Iscariot,¹²⁰ for Judas,¹²¹ one of the twelve, was going to betray him.)¹²²

(Joh 7:1) ***The Feast of Tabernacles***

After this¹ Jesus traveled throughout Galilee.² He³ stayed out of Judea⁴ because the Jewish leaders⁵ wanted⁶ to kill him.

(Guzik)

Joh 7:1-52

John 7 - AT THE FEAST OF TABERNACLES

A. Jesus goes up to Jerusalem in secret.

1. (Joh_7:1-5) The contempt of the brothers of Jesus for Him. After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. Now the Jews' Feast of Tabernacles was at hand. His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." For even His brothers did not believe in Him.

a. **He did not want to walk in Judea, because the Jews sought to kill Him:** It was not a lack of courage that made Jesus stay in Galilee, but an awareness of the Father's perfect timing - and it was not time yet.

b. The **Feast of Tabernacles** was a joyful, weeklong celebration, when families camped out in "booths" to remember God's faithfulness to Israel during the wilderness wanderings.

c. **Go into Judea, that Your disciples also may see the works that you are doing . . . If you do these things, show Yourself to the world:** Essentially, Jesus' brothers are telling Him to "take Your stuff to the big leagues." They say, "If You really do have all this miracle power, why don't You go to Jerusalem and make Yourself really famous?"

i. The Living Bible gives a good sense of this: *You can't be famous when you hide like this! If you're so great, prove it to the world!*

d. **His brothers therefore said to Him:** The brothers of Jesus never seemed to be supportive of His ministry before

His death and resurrection, (see also Mar_3:21) but that changed after His resurrection (Act_1:14).

2. (Joh_7:6-9) Jesus' reply: we are of different worlds.

Then Jesus said to them, "My time has not yet come, but your time is always ready. The world cannot hate you, but it hates Me because I testify of it that its works are evil. You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come." When He had said these things to them, He remained in Galilee.

a. **I am not yet going up to the feast:** Some compare this statement with what it says in Joh_7:10 (*He also went up to the feast, not openly, but as it were in secret*) as if they caught Jesus in a lie. Schopenhauer, the German philosopher of pessimism, pompously said: "Jesus Christ of set purpose did utter a falsehood."

But Christians have observed for centuries that if Jesus said He would not go *publicly* as to attract attention (as His brothers wanted), but that did not preclude Him from going up *privately*.

b. **My time has not yet come, but your time is always ready:** Because Jesus was completely submitted to the will of the Father, the timing of God the Father was important. But for Jesus' brothers, who were not submitted to God's will in the same way, any time was fine!

i. In Jesus' life as well as our own, the Father's timing is just as important as His will. Many stumble because they sense they know God's will, but they move ahead of His timing. This is a sure recipe for frustration.

3. (Joh_7:10-13) Jesus goes up to a Jerusalem that is abuzz with rumors concerning who He is.

But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. Then the Jews sought Him at the feast, and said, "Where is He?" And there was much complaining among the people concerning Him.

Some said, "He is good"; others said, "No, on the contrary, He deceives the people." However, no one spoke openly of

Him for fear of the Jews.

a. **Some said, “He is good”; others said, “No, on the contrary”** : Then as well as now, Jesus divides people. Those who heard Him and knew Him couldn’t remain neutral. They decided one way or another regarding who Jesus was, either **good** or a deceiver.

B. Jesus answers objections and teaches.

1. (Joh_7:14-18) Objection: Jesus isn’t educated; He is His own authority.

Now about the middle of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, “How does this Man know letters, having never studied?” Jesus answered them and said, “My doctrine is not Mine, but His who sent Me. “If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*. He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.”

a. **Jesus went up into the temple and taught**: Though Jesus avoided a grand entrance, He now teaches boldly. He never shrank back from proclaiming the truth.

b. **How does this Man know letters, having never studied**: The Jewish leaders knew that Jesus had not studied or been a disciple under a prominent rabbi (as Paul studied under Gamaliel, Act_22:3).

c. **My doctrine is not Mine, but His who sent Me**: Jesus doesn’t point to His credentials, but to His **doctrine**. It is as if He says, “I don’t have a seminary degree, but judge Me by **My doctrine**.” If the Jewish leaders listened carefully to the **doctrine** of Jesus, they would know that it was all rooted in the Old Testament Scriptures, and that it was **from God**.

d. **My doctrine is not Mine, but His who sent Me**: Jesus was an eloquent, gifted teacher, but He was not self taught. He was God taught! His authority was not from any man, but from His Father.

2. (Joh_7:19-24) Objection: Jesus is a Sabbath breaker.

“Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?” The people answered and said, “You have a demon. Who is seeking to kill You?” Jesus answered and said to them, “I did one work, and you all marvel. Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath? Do not judge according to appearance, but judge with righteous judgment.”

a. **Why do you seek to kill Me?** Because He healed a man on the Sabbath, the rulers wanted to kill Jesus (Joh_5:16). The multitude didn't know this, but the Jewish leaders did - though they denied it.

b. **If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken:** If it is permitted (even commanded) to do a negative work (such as cutting away the flesh in circumcision) on the Sabbath, why not a work that brings wholeness?

c. **Do not judge according to appearance, but judge with righteous judgment:** If the rulers and the people would only do this, they would embrace Jesus instead of contesting and rejecting Him.

3. (Joh_7:25-29) Objection: if the Messiah will appear suddenly and unexpectedly, how can Jesus be the Messiah? Now some of them from Jerusalem said, “Is this not He whom they seek to kill? But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ? However, we know where this Man is from; but when the Christ comes, no one knows where He is from.” Then Jesus cried out, as He taught in the temple, saying, “You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. But I know Him, for I am from Him, and He sent Me.”

a. **When the Christ comes, no one knows where He is from:** The crowd, in their partial knowledge of the Old Testament, was convinced that the Messiah would come suddenly and spectacularly.

b. **You both know Me, and you know where I am from:** This first sentence of Jesus' reply may well have been sarcastic. They *thought* they knew where He was from, but they were unaware of His heavenly origin.

c. **I am from Him, and He sent Me:** The crowds may be confused about where the Messiah comes from, but Jesus knew exactly where He came from. Jesus was not a confused man, wondering if He was really the Son of God.

4. (Joh_7:30-36) The leaders try to seize Jesus because **many believed in Him.**

Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come. And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this *Man* has done?"

The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. Then Jesus said to them, "I shall be with you a little while longer, and *then* I go to Him who sent Me.

You will seek Me and not find *Me*, and where I am you cannot come." Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

a. **Because His hour had not yet come:** Until the time was right, no one could lay a hand on Jesus.

There would come a time when Jesus would say that His hour had come (Joh_12:23). Until that **hour**, Jesus was protected.

b. **I shall be with you a little while longer:** Jesus assures the officers that came to **take Him** that He *will* go away, but only at the appointed time - at His ascension.

c. **Does He intend to go to the Dispersion among the Greeks:** Through His followers, Jesus did in fact **go to the Dispersion and teach the Greeks** - but the time for that was later.

d. **What is this thing He said:** Even though His words were misunderstood, they echoed in the mind of His hearers

5. (Joh_7:37-39) The great invitation: **If anyone thirsts, let him come to Me and drink.**

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

a. **On the last day, that great day of the feast:** At the Feast of Tabernacles, water was poured out daily at the altar to remind everyone of the water God miraculously provided for a thirsty Israel in the wilderness.

b. **Let him come to Me:** Jesus boldly calls people to *Himself*, claiming that He can satisfy the inner thirst in man.

c. **Out of his heart will flow rivers of living water:** The water of the Holy Spirit not only goes in, it also comes out. Not only does the believer receive blessing, but he *becomes* a blessing to others.

i. This is the contrast between two contemporary religious movements of Jesus' day. The Qumran sect had no outflow, becoming stagnant and dead. But Christianity emphasizes outflow, extending life and blessing to others.

d. **For the Holy Spirit was not yet given:** The word **given** here is added by translators. More literally it is "*for it was not yet Spirit.*" John tells us that it was not yet Pentecost and the days of the Spirit.

e. **Because Jesus was not yet glorified:** John speaks of Jesus' coming ordeal at the cross as being **glorified**, and that it must come before the power of Pentecost. Calvary is

the necessary prelude to Pentecost, and the cross is seen as *glory*, not *shame*.

C. Who is Jesus?

1. (Joh_7:40-43) Jesus brings division among men.

Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him.

a. **This is the Prophet . . . This is the Christ:** Some say one thing, others say something else about who Jesus is. But everyone had an opinion. One can not be confronted with Jesus and remain neutral; feigned neutrality is rejection, the same as open hostility.

b. **Will the Christ come out of Galilee?** Their rejection of Jesus was based on their ignorance. They didn't know Jesus really was born in Bethlehem.

c. **So there was a division among the people because of Him:** There is a real sense in which Jesus is a divider of men. Because we cannot be of two opinions about Jesus, some will be for Him and others will be against Him.

i. Jesus repeated this idea in Mat_10:34-36 : *Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to "set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law"; and "a man's enemies will be those of his own household."*

2. (Joh_7:44-49) An attempted arrest.

Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!"

Then the Pharisees answered them, “Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed.”

a. **Some of them wanted to take Him, but no one laid hands on Him:** The arrest was unsuccessful, but it wasn’t because the arresting officers were incompetent. It was because the time wasn’t right yet.

b. Because the Pharisees hate Jesus, they despise anyone who embraces Him: **Are you also deceived?**

Have any of [us] believed in Him? But this crowd that does not know the law is accursed.

3. (Joh_7:50-52) Nicodemus’ small stand for Jesus.

Nicodemus (he who came to Jesus by night, being one of them) said to them, “Does our law judge a man before it hears him and knows what he is doing?” They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

a. **Does our law judge a man before it hears him and knows what he is doing:** Nicodemus tries to reason with the Jewish leaders, warning them of judging Jesus hastily.

b. **Are you also from Galilee:** Galileans were objects of Judean scorn, and the butt of Judean jokes. To the Jewish leaders from Judea, nothing good could come from Galilee.

c. **Search and look, for no prophet has arisen out of Galilee:** In fact, a prophet *had* risen from Galilee. Jonah, who was a type of Jesus Christ came from Gath Hepher, which was three miles north of Nazareth in Lower Galilee (2Ki_14:25).

(Joh 7:2) Now the Jewish feast of Tabernacles⁷ was near.⁸

(Joh 7:3) So Jesus’ brothers⁹ advised him, “Leave here and go to Judea so your disciples may see your miracles that you are performing.¹⁰

(Joh 7:4) For no one who seeks to make a reputation for himself¹¹ does anything in secret.¹² If you are doing these things, show yourself to the world.”

(Joh 7:5) (For not even his own brothers believed in him.)¹³

(Joh 7:6) So Jesus replied,¹⁴ "My time¹⁵ has not yet arrived,¹⁶ but you are ready at any opportunity!¹⁷

(Joh 7:7) The world cannot hate you, but it hates me, because I am testifying about it that its deeds are evil.

(Joh 7:8) You go up¹⁸ to the feast yourselves. I am not going up to this feast¹⁹ because my time²⁰ has not yet fully arrived."²¹

(Joh 7:9) When he had said this, he remained in Galilee.

(Joh 7:10) But when his brothers had gone up to the feast, then Jesus²² himself also went up, not openly but in secret.

(Joh 7:11) So the Jewish leaders²³ were looking for him at the feast, asking, "Where is he?"²⁴

(Joh 7:12) There was²⁵ a lot of grumbling²⁶ about him among the crowds.²⁷ Some were saying, "He is a good man," but others, "He deceives the common people."²⁸

(Joh 7:13) However, no one spoke openly about him for fear of the Jewish leaders.²⁹

(Joh 7:14) ***Teaching in the Temple***

When the feast was half over, Jesus went up to the temple courts³⁰ and began to teach.³¹

(Joh 7:15) Then the Jewish leaders³² were astonished³³ and said, "How does this man know so much when he has never had formal instruction?"³⁴

(Joh 7:16) So Jesus replied,³⁵ "My teaching is not from me, but from the one who sent me.³⁶

(Joh 7:17) If anyone wants to do God's will,³⁷ he will know about my teaching, whether it is from God or whether I speak from my own authority.³⁸

(Joh 7:18) The person who speaks on his own authority³⁹ desires⁴⁰ to receive honor⁴¹ for himself; the one who desires⁴² the honor⁴³

of the one who sent him is a man of integrity,⁴⁴ and there is no unrighteousness in him.

(Joh 7:19) Hasn't Moses given you the law? Yet not one of you keeps⁴⁵ the law! Why do you want⁴⁶ to kill me?"

(Joh 7:20) The crowd⁴⁷ answered, "You're possessed by a demon!⁴⁸ Who is trying to kill you?"⁴⁹

(Joh 7:21) Jesus replied,⁵⁰ "I performed one miracle⁵¹ and you are all amazed.⁵²

(Joh 7:22) However, because Moses gave you the practice of circumcision⁵³ (not that it came from Moses, but from the forefathers), you circumcise a male child⁵⁴ on the Sabbath.

(Joh 7:23) But if a male child⁵⁵ is circumcised⁵⁶ on the Sabbath so that the law of Moses is not broken,⁵⁷ why are you angry with me because I made a man completely well⁵⁸ on the Sabbath?

(Joh 7:24) Do not judge according to external appearance,⁵⁹ but judge with proper⁶⁰ judgment."

(Joh 7:25) ***Questions About Jesus' Identity***

Then some of the residents of Jerusalem⁶¹ began to say, "Isn't this the man⁶² they are trying⁶³ to kill?

(Joh 7:26) Yet here he is, speaking publicly,⁶⁴ and they are saying nothing to him.⁶⁵ Do the rulers really know that this man⁶⁶ is the Christ?⁶⁷

(Joh 7:27) But we know where this man⁶⁸ comes from.⁶⁹ Whenever the Christ⁷⁰ comes, no one will know where he comes from."⁷¹

(Joh 7:28) Then Jesus, while teaching in the temple courts,⁷² cried out,⁷³ "You both know me and know where I come from!⁷⁴ And I have not come on my own initiative,⁷⁵ but the one who sent me⁷⁶ is true. You do not know him,⁷⁷

(Joh 7:29) but⁷⁸ I know him, because I have come from him⁷⁹ and he⁸⁰ sent me."

(Joh 7:30) So then they tried to seize Jesus,⁸¹ but no one laid a hand on him, because his time⁸² had not yet come.

(Joh 7:31) Yet many of the crowd⁸³ believed in him and said, "Whenever the Christ⁸⁴ comes, he won't perform more miraculous signs than this man did, will he?"⁸⁵

(Joh 7:32) The Pharisees⁸⁶ heard the crowd⁸⁷ murmuring these things about Jesus,⁸⁸ so the chief priests and the

Pharisees sent officers⁸⁹ to arrest him.⁹⁰

(Joh 7:33) Then Jesus said, "I will be with you for only a little while longer,⁹¹ and then⁹² I am going to the one who sent me.

(Joh 7:34) You will look for me⁹³ but will not find me, and where I am you cannot come."

(Joh 7:35) Then the Jewish leaders⁹⁴ said to one another, "Where is he⁹⁵ going to go that we cannot find him?⁹⁶ He is not going to go to the Jewish people dispersed⁹⁷ among the Greeks and teach the Greeks, is he?⁹⁸

(Joh 7:36) What did he mean by saying,⁹⁹ 'You will look for me¹⁰⁰ but will not find me, and where I am you cannot come'?"

(Joh 7:37) ***Teaching About the Spirit***

On the last day of the feast, the greatest day,¹⁰¹ Jesus stood up and shouted out,¹⁰² "If anyone is thirsty, let him come to me, and (Joh 7:38) let the one who believes in me drink.¹⁰³ Just as the scripture says, ' ***From within him*** ¹⁰⁴ ***will flow rivers of living water.***' "¹⁰⁵

(Joh 7:39) (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given,¹⁰⁶ because Jesus was not yet glorified.)¹⁰⁷

(Joh 7:40) ***Differing Opinions About Jesus***

When they heard these words, some of the crowd¹⁰⁸ began to say, "This really¹⁰⁹ is the Prophet!"¹¹⁰

(Joh 7:41) Others said, "This is the Christ!"¹¹¹ But still others said, "No,¹¹² for the Christ doesn't come from Galilee, does he?¹¹³

(Joh 7:42) Don't the scriptures say that the Christ is *a descendant* ¹¹⁴ *of David* ¹¹⁵ and *comes from Bethlehem*,¹¹⁶ the village where David lived?"¹¹⁷

(Joh 7:43) So there was a division in the crowd¹¹⁸ because of Jesus.¹¹⁹

(Joh 7:44) Some of them were wanting to seize him, but no one laid a hand on him.¹²⁰

(Joh 7:45) ***Lack of Belief***

Then the officers¹²¹ returned¹²² to the chief priests and Pharisees,¹²³ who said to them, "Why didn't you bring him back with you?"¹²⁴

(Joh 7:46) The officers replied, "No one ever spoke like this man!"

(Joh 7:47) Then the Pharisees answered,¹²⁵ "You haven't been deceived too, have you?"¹²⁶

(Joh 7:48) None of the rulers¹²⁷ or the Pharisees have believed in him, have they?¹²⁸

(Joh 7:49) But this rabble¹²⁹ who do not know the law are accursed!"

(Joh 7:50) Nicodemus, who had gone to Jesus¹³⁰ before and who was one of the rulers,¹³¹ said,¹³²

(Joh 7:51) "Our law doesn't condemn¹³³ a man unless it first hears from him and learns¹³⁴ what he is doing, does it?"¹³⁵

(Joh 7:52) They replied,¹³⁶ "You aren't from Galilee too, are you?"¹³⁷ Investigate carefully and you will see that no prophet¹³⁸ comes from Galilee!"

(Joh 7:53) ***A Woman Caught in Adultery***

¹³⁹ [[And each one departed to his own house.

(Guzik)

Joh 7:53-8:59

John 8 - THE LIGHT OF THE WORLD

A. An adulteress is brought before Jesus for judgement.

1. Textual questions on Joh_7:53 to Joh_8:11.

a. From manuscript current evidence, it seems unlikely that this portion (Joh_7:53 to Joh_8:11) was part of the original text of John's gospel, or at least in this place.

- o The majority of ancient Greek manuscripts omit this section
- o Many later manuscripts mark this section with asterisks
- o One group of manuscripts inserts it after Luk_21:38
- o A few have this section after Joh_21:24, and one has it after Joh_7:36
- i. All this shows that ancient scribes were ignorant of its exact position, but were anxious to retain it in the gospel records. They knew it belonged, but they didn't exactly know where.
- b. Some ancient Christians (like Augustine and Ambrose) omitted this story, not so much because of the textual evidence, but because they thought it made Jesus appear to condone sexual immorality.
- c. At the same time, the character of the story makes it seem obvious that it is genuine, and most scholars note that it is historical and factual. Early Christian writers mention this event as soon as the early second century (100 a.d.). We have every reason to believe that this actually happened, and that John really wrote this.

2. (Joh_7:53 to Joh_8:6 a) A woman is brought to Jesus, caught in the act of adultery.

And everyone went to his *own* house. But Jesus went to the Mount of Olives. Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?" This they said, testing Him, that they might have *something* of which to accuse Him.

a. **Brought to Him a woman caught in adultery:** They set a trap for Jesus. If Jesus says, "Let her go," then it seems that He breaks the Mosaic Law. If he says, "Execute her for the crime of adultery," then Jesus seems

harsh and He breaks Roman law, because the Romans had taken away the right of Jews to officially execute people for religious offenses.

b. **Moses, in the law, commanded us that such should be stoned:** Did they really execute people for adultery in Israel? It is true that adultery was a capital offense under Jewish law, but the rules for evidence in capital cases were extremely strict. The actual act had to be observed by multiple witnesses who agreed exactly in their testimony. So, as a practical matter, virtually no one was executed for adultery, since this is a private sin.

c. **This they said, testing Him, that they might have something of which to accuse Him:** These wretched men used this woman as a weapon against Jesus.

i. They cared nothing for true righteousness, for it is evident that they set her up. They claim that **this woman was caught in adultery, in the very act** - yet they do not bring the guilty *man* before Jesus. It's possible that the man was one of their own number, and was simply setting the woman up as a pawn in their conflict with Jesus.

ii. They see clearly the sin in others, but are blind to the sin in themselves.

3. (Joh_8:6 b) Jesus ignores them, as if He never heard them. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

a. **As though He did not hear:** Why did Jesus ignore them? Some think it was because He despised them; others say that He was embarrassed for the woman's sake. Still others say that He was horrified at what these men did to her.

b. **Wrote on the ground with His finger:** What did Jesus write? No one can know for certain. He may have listed their names or their sins; or simply doodled; He may have followed Roman judicial practice and wrote out His sentence before He pronounced it.

i. Or, He may have written out a passage like Exo_23:1 : *Do not put your hand with the wicked to be an unrighteous witness.*

4. (Joh_8:7-9) Jesus passes sentence upon the woman - and her accusers.

So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first." And again He stooped down and wrote on the ground. Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

a. In Jewish law, witnesses to the capital offense began the stoning. When Jesus said, **He who is without sin among you, let him throw a stone at her first**, He was really said, "All right, let's execute her. But let's do it right. One of the witnesses has to have a hand in her execution. So who among you is the one who witnessed this crime, but only brought to Me the woman, not the man?"

i. Jesus makes it plain - whoever the witness is, whoever the one who has the right to cast the first stone is, he is as guilty as the woman taken in adultery, because of his hypocrisy.

b. **Went out one by one, beginning with the oldest even to the last:** Why did they leave in this order? Perhaps the oldest left first because they most easily understood that Jesus was talking about them.

i. Or, others think that Jesus was writing on the ground an account of their own sins, beginning from the oldest to the youngest, and this explains the order of their departure.

c. **Being convicted by their conscience:** The embarrassment was no longer His, but theirs. If anyone tries to embarrass Jesus, they will instead find themselves put to shame.

5. (Joh_8:10-11) Jesus challenges the woman to sin no more. When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of

yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

a. **Has no one condemned you?** With her accusers gone, there was no one left to **condemn** the woman, and Jesus Himself did not **condemn** her. In the same way, there is no condemnation for those who are in Jesus (Rom_8:1).

i. Some debate whether or not Jesus actually *forgave* the woman. It's probably a pointless angle to discuss, because Jesus certainly showed the woman mercy and He called her to repentance (**go and sin no more**).

b. **Neither do I condemn you:** If the law of Moses condemned the woman, what right did Jesus have to show her mercy? Was His display of mercy *against* the righteousness of God? Not at all - Jesus' mercy on the woman was righteous, because though she did in fact sin, she was only a pawn in a larger scheme against Jesus.

B. The light of the world.

1. (Joh_8:12) Jesus, the light of the world.

Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

a. **I am the light of the world:** Light was an important symbol in the Feast of Tabernacles. During the feast, many emblems and ceremonies remembered the pillar of fire that gave light to Israel during the Exodus. Now, Jesus takes this important symbol and simply applies it to Himself: **I am the light of the world.**

b. **He who follows Me shall not walk in darkness:** Jesus, being the **light of the world**, brings light to those who follow Him. If we are not abiding in Jesus, we are not in the light.

i. The other important picture of light in the Bible relates it to God's Word: *Your word is a lamp to my feet and a light to my path* (Psa_119:105). *Oh, send out Your light and Your truth! Let them lead me* (Psa_43:3).

ii. Since Jesus is the *Word* (Joh_1:1), it makes perfect sense that He is also the **light**.

2. (Joh_8:13-20) The identity of Jesus, according to the testimony of two witnesses.

The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true." Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. You judge according to the flesh; I judge no one. And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me. It is also written in your law that the testimony of two men is true. I am One who bears witness of Myself, and the Father who sent Me bears witness of Me."

Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also." These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

a. **Your witness is not true:** Jesus just proclaimed that He was the light of the world, but the Pharisees couldn't see it. When you can't see the light, it simply means that you are blind. A seeing man doesn't need someone to *prove* the light, he simply sees it.

b. **Even if I bear witness of Myself, My witness is true:** Jesus would agree that under normal circumstances, a man's testimony regarding Himself could not be established as true. But Jesus points out that He is qualified to give testimony about Himself.

i. Jesus can testify about Himself because He, not they, has view of eternity: **I know where I came from and where I am going.**

ii. Jesus can testify about Himself because He, not they, judges righteously: **You judge according to the flesh; I judge no one.**

iii. Jesus can testify about Himself because His testimony is fully supported by God the Father: **My judgment is true; for I am not alone.**

c. Jesus has more than only His testimony about Himself. He also had the testimony of God the Father in perfect agreement: **I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.**

d. **Where is Your father?** The Pharisees intended this as a deeply cutting insult to Jesus. They refer to His virgin birth, and to the rumors that it was not a miraculous conception, but an illicit one.

e. **You know neither Me nor My Father:** In referring to Jesus' parentage, the Pharisees thought they had some special "intelligence" or scandal on Him. They must have thought, "Watch how He reacts when we reveal what we know about Him." But Jesus made it clear that they do not know anything about Him, or His Father.

3. (Joh_8:21-24) Two destinies: Jesus will go to glory, they (unless they turn) will die in their sins.

Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come." So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?" And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins."

a. **I am going away . . . Where I go you cannot come:** Jesus knew He was going to heaven. Because of their hatred against Him, Jesus could say that His accusers were not going to heaven. Where He was going, they could not follow.

i. If we follow Jesus on earth, we will follow Him to heaven. If we express no desire to follow Him on earth, what would make us think we will follow Him to heaven?

b. **Will He kill Himself?** This is another insult against Jesus. In Jewish teaching, the lowest levels of Hades were for

those who committed suicide. Now, the Pharisees try to twist Jesus' words to imply that He will commit suicide and therefore be damned.

c. **If you do not believe that I am, you will die in your sins:** People are born in sin (Psa_51:5), and if we hold on to our sin, and do not deal with it, we will die in our sins. Since all sin must be dealt with, those who die in their sins will have to pay for their sins in hell. But if we have our sins dealt with now, on this side of death, by trusting in whom Jesus is and what He did to save us, we can avoid dying in our sins.

d. **If you do not believe that I am He, you will die in your sins:** Jesus called them to **believe that I am**. The "**He**" is rightly in italics and added by the translators. The title "**I am**" is a claim to deity, and if the Pharisees will be saved from dying in their sins, they must believe in Jesus and in who He really is - God the Son.

i. "This expression is in the style of deity . . . The same Greek expression occurs in Joh_6:20; Joh_18:6, neither of which is difficult to understand." (Morris)

4. (Joh_8:25-30) Jesus proclaims His dependence on and obedience to the Father.

Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been saying to you from the beginning. I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him." They did not understand that He spoke to them of the Father. Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things. And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him." As He spoke these words, many believed in Him.

a. **Who are You?** This question of the Pharisees comes from a combination of willful confusion and contempt. Though

Jesus has told them over and over who He is, they will continue to ask until they get an answer they can use to condemn Him.

b. I speak to the world those things which I heard from Him: Jesus emphasizes the point again, that His words are from God the Father. So, if the Pharisees have a hard time with Jesus, they really have a hard time with God the Father.

c. When you lift up the Son of Man: The “lifting up” Jesus describes has nothing to do with “exalting” Jesus in any way; it has to do with “lifting up” Jesus off the ground on a cross. When Jesus is crucified, they will see the perfect obedience of the Son to the Father.

d. The Father has not left Me alone: The unity between the Father and the Son continues, and will continue. Despite the accusations of the Pharisees, Jesus is as close to His Father as ever.

e. I always do the things that please Him: Jesus is bold enough to say these words to His adversaries - essentially challenging His enemies to find some what He does not please God the Father. And His enemies are silent! This is a remarkable testimony to the sinlessness of Jesus.

i. I always do those things that please Him: It is easy to say, “I always do the will of the Father” when you are only debating theological points. It is another thing entirely to “always do the will of the Father” when it means going to the cross. The cross will prove the obedience of Jesus.

f. As He spoke these words, many believed in Him: Jesus’ message of His unity with the Father was so well received by some because His life was consistent with the message. Unlike the Pharisees, one could see that Jesus was close to God. The Pharisees cultivated an image of intimacy with God, but it was evident they were not.

5. (Joh_8:31-32) Jesus offers discipleship and freedom to those believing in Him.

Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.”

a. **If you abide in My word, you are My disciples indeed:** Jesus was not content to win a debate with these questioners. He wanted to bring them to salvation - and the only way that could happen is if they would **abide in His word**.

i. This too, is another statement reflecting the unity between the Father and the Son. He could call men to abide in *His* word! In the mouth of anyone other than Jesus, these words would be absurd.

b. **If you abide in My word, you are My disciples indeed:** If we will be Jesus’ disciples, we *must* abide in His word. There is no other way. To be a follower of Jesus - the Word made flesh - is to **abide** (to live in, to dwell in, to make your home in) His **word**.

c. When we abide in His word, and are His disciples, then we **shall know the truth, and the truth make you free**. The freedom Jesus talks about doesn’t come from just an academic pursuit of “truth” in general; but from abiding in His word and being His disciple.

i. There is nothing like the freedom we can have in Jesus. No money can buy it, no status can obtain it, no works can earn it, and nothing can match it. And tragically, how few Christians really walk in it! It can never be found except by abiding in God’s word and being Jesus’ disciple.

6. (Joh_8:33-36) Jesus answers their protest that they are already free.

They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How *can* you say, ‘You will be made free’?” Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, *but* a son

abides forever. Therefore if the Son makes you free, you shall be free indeed."

a. **We . . . have never been in bondage to anyone:** Free and always have been? What about Israel's bondage under Egypt, under Persia, under Syria, and now under Rome? "The power of self-deception in the unconverted man is infinite." (Ryle)

b. **Whoever commits sin is a slave of sin:** Sin in this passage is in a verb tense indicating a habitual, continual action. The person in habitual sin is a slave of sin.

c. **A slave does not abide in the house forever, but a son abides forever:** Slavery to sin is the worst kind of slavery, because there is no escape from ourselves. A Son must set us free, and the Son of God sets us free and brings us into the household of God.

d. **If the Son makes you free, you shall be free indeed:** If we are set free from our slavery to sin - set free by a Son, and set free by abiding in Jesus' word and being His disciple - then we are **free indeed**, having a true freedom that contrasts to the "freedom" the Pharisees claimed in Joh_8:33.

i. An 82 year-old Christian woman from Hong Kong told of her life in China, but still used much of the vocabulary that the Communists used in describing their revolution - they called it "the liberation." She was asked, "when you were back in China, were you free to gather together with other Christians to worship?" "Oh no," she answered. "Since the liberation no one is permitted to gather together for Christian services." "But surely you were able to get together in small groups and discuss the Christian faith?" "No, we were not," the woman replied. "Since the liberation all such meeting are forbidden." "Were you free to read the Bible?" "Since the liberation, no one is free to read the Bible."

ii. The point is clear: freedom does not consist in the word "freedom," or in words, but in relationship to Jesus Christ,

through abiding in His Word, and being His disciple.

7. (Joh_8:37-41 a) They prove themselves to be unlike their father Abraham.

“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. I speak what I have seen with My Father, and you do what you have seen with your father.” They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father.”

a. Jesus will admit that they are **Abraham’s descendants** - but Abraham is not their **father** in a spiritual sense. After all, when messengers from heaven came to Abraham, he received them (Genesis 18). But these men reject the one sent from heaven.

i. What, specifically, proves them to be unlike Abraham? **My word has no place in you.**

Again, the emphasis is made on abiding in the word of Jesus, and doing so because we understand His unity with the Father.

b. **I speak what I have seen with My Father:** Jesus reminds them that what He does is consistent with His Father, and what they do is consistent with their father (**you do what you have seen with your father**). But who is their father? Jesus will shortly explain.

c. **Abraham is our father:** Jesus disagrees. He will agree they are **descendents** of Abraham, but not **children** of Abraham because they seek to kill Jesus, when Abraham embraced Him. They are doing **the deeds of your father**.

i. Jesus’ point is important. Our spiritual parentage is what determines our nature and our destiny. If we are born again, and have God as our Father, it will show in our nature and destiny. But if our father is Satan or Adam, it will also show

in our nature and destiny - just as it shows in these adversaries of Jesus.

8. (Joh_8:41-47) Jesus reveals the identity of their true father.

Then they said to Him, "We were not born of fornication; we have one Father; God." Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. Why do you not understand My speech? Because you are not able to listen to My word. You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. But because I tell the truth, you do not believe Me. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? He who is of God hears God's words; therefore you do not hear, because you are not of God."

a. **We were not born of fornication:** Again, they try to insult the parentage of Jesus. The implication is, "**We were not born of fornication**, but we don't know about *You*, Jesus."

b. The issue comes back to spiritual parentage: **You are of your father the devil**. Because they are the spiritual children of the devil, they do the things he does - lie and murder.

c. **When he speaks a lie, he speaks from his own resources:** Jesus gives us some insight into the character of Satan. The lie is inherit to the devil's character, and he is the deceiver most dangerous of all - the deceiver that is deceived himself.

d. **Which of you convicts Me of sin?** Again, Jesus gives His enemies - who hate Him so badly they want to kill Him - an opportunity to declare some sin in Him - and they cannot! This is nother remarkable testimony to the sinlessness of Jesus Christ.

e. **You do not hear, because you are not of God:** Jesus presses home the point of spiritual parentage, which is evident by the way that people act, and will determine people's destiny.

9. (Joh_8:48-50) Jesus answers the charge that He is demon possessed.

Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. And I do not seek My *own* glory; there is One who seeks and judges."

a. **Do we not say rightly:** The enemies of Jesus are frustrated, and exasperated. They have been unable to make Jesus look bad, and even more have believed on Him (Joh_8:30). So they launch their last volley: **You are a Samaritan** (one of the most despised races to the Jews) **and have a demon** (is demon possessed).

b. **I do not have a demon; but I honor My Father:** Jesus' desire to honor God and His personal humility disprove any charge of demonic possession. Since those who have Satan as their spiritual parent will have some of the characteristics of Satan, they will have an evident pride and self-seeking - things that are absent in Jesus.

10. (Joh_8:51-59) Jesus' unity with God the Father and Abraham's witness of it.

"Most assuredly, I say to you, if anyone keeps My word he shall never see death." Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself out to be?" Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. Your

father Abraham rejoiced to see My day, and he saw *it* and was glad."

Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Most assuredly, I say to you, before Abraham was, I Am." Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

a. **If anyone keeps My word he shall never see death:**

This is another remarkable claim that only makes sense if Jesus is God, and is one with God the Father. Jesus promises eternal life to those who keep *His* word.

b. **Now we know that You have a demon! Abraham is dead:** This claim delights the Pharisees opposing Jesus; they believe they finally have Him! How can Jesus promise such life - **shall never see death** - when Abraham himself could never make such a promise! Does Jesus claim to be greater than Abraham was? **Whom do You make Yourself out to be?**

c. **It is My Father who honors Me:** Jesus does claim to be greater than Abraham - but it is not an honor He takes to Himself. Yet they do not recognize this honor, because they **have not know Him.**

d. **Your father Abraham rejoiced to see My day, and he saw it and was glad:** Not only is Jesus greater than Abraham, but Abraham himself acknowledged this! Jesus declaration of this brings back the accusation "How could you know Abraham rejoiced in You? Were You there?" To which Jesus replies, "*Yes!* "

e. **Before Abraham was, I Am:** this is the third time in this chapter Jesus uses the phrase **I Am** (Joh_8:24; Joh_8:28), and here in Joh_8:58.

i. **I Am:** The ancient Greek phrase is *ego emi*, which is the same term used in the Greek translation of the Old Testament in Jesus' day to describe the Voice from the burning bush.

ii. In using the phrase **I Am** (Joh_8:24; Joh_8:58; Joh_13:19) Jesus used a clear divine title belonging to Yahweh alone (Exo_3:13-14, Deu_32:39, Isa_43:10) and was interpreted as such by Jesus' listeners (Joh_8:58-59).

iii. "The phrase harbours within itself the most authentic, the most audacious, and the most profound affirmation by Jesus of who He was." (Stauffer)

f. The best proof what Jesus meant by claiming to be the **I Am** is found by seeing the response of His listeners: **They took up stones to throw at Him**. They wanted to stone Him for blasphemy, for claiming to be God.

i. But it could not happen, even as it could not happen back at Joh_7:30, because *His hour had not yet come*.

g. The remarkable theme through this whole chapter is expressed strongly at the end: Jesus is in perfect unity with God the Father, because He Himself is God. Those who reject Jesus reject Him because their "spiritual parentage" is not of God.

i. Our spiritual parentage is of the utmost importance - and it is revealed by our response to Jesus. Who is your spiritual father? You prove it by your actions as well as claiming it by your words.

(Joh 8:1) But Jesus went to the Mount of Olives.¹

(Joh 8:2) Early in the morning he came to the temple courts again. All the people came to him, and he sat down and began to teach² them.

(Joh 8:3) The experts in the law³ and the Pharisees⁴ brought a woman who had been caught committing adultery. They made her stand in front of them (Joh 8:4) and said to Jesus,⁵ "Teacher, this woman was caught in the very act of adultery.

(Joh 8:5) In the law *Moses commanded us to stone to death* ⁶ such women.⁷ What then do you say?"

(Joh 8:6) (Now they were asking this in an attempt to trap him, so that they could bring charges against⁸ him.)⁹ Jesus bent down and wrote on the ground with his finger.¹⁰

(Joh 8:7) When they persisted in asking him, he stood up straight¹¹ and replied,¹² "Whoever among you is guiltless¹³ may be the first to throw a stone at her."

(Joh 8:8) Then¹⁴ he bent over again and wrote on the ground.

(Joh 8:9) Now when they heard this, they began to drift away one at a time, starting with the older ones,¹⁵ until Jesus was left alone with the woman standing before him.

(Joh 8:10) Jesus stood up straight¹⁶ and said to her, "Woman,¹⁷ where are they? Did no one condemn you?"

(Joh 8:11) She replied, "No one, Lord." And Jesus said, "I do not condemn you either. Go, and from now on do not sin any more."]]¹⁸

(Joh 8:12) ***Jesus as the Light of the World***

Then Jesus spoke out again,¹⁹ "I am the light of the world.²⁰ The one who follows me will never²¹ walk in darkness, but will have the light of life."

(Joh 8:13) So the Pharisees²² objected,²³ "You testify about yourself; your testimony is not true!"²⁴

(Joh 8:14) Jesus answered,²⁵ "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people²⁶ do not know where I came from or where I am going.²⁷

(Joh 8:15) You people²⁸ judge by outward appearances;²⁹ I do not judge anyone.³⁰

(Joh 8:16) But if I judge, my evaluation is accurate,³¹ because I am not alone when I judge,³² but I and the Father who sent me do so together.³³

(Joh 8:17) It is written in your law that *the testimony of two men is true*.³⁴

(Joh 8:18) I testify about myself³⁵ and the Father who sent me testifies about me."

(Joh 8:19) Then they began asking³⁶ him, "Who is your father?" Jesus answered, "You do not know either me or my Father. If you knew me you would know my Father too."³⁷

(Joh 8:20) (Jesus³⁸ spoke these words near the offering box³⁹ while he was teaching in the temple courts.⁴⁰ No one seized him because his time⁴¹ had not yet come.)⁴²

(Joh 8:21) ***Where Jesus Came From and Where He is Going***

Then Jesus⁴³ said to them again,⁴⁴ "I am going away, and you will look for me⁴⁵ but will die in your sin.⁴⁶ Where I am going you cannot come."

(Joh 8:22) So the Jewish leaders⁴⁷ began to say,⁴⁸ "Perhaps he is going to kill himself, because he says, 'Where I am going you cannot come.' "

(Joh 8:23) Jesus replied,⁴⁹ "You people⁵⁰ are from below; I am from above. You people are from this world; I am not from this world.

(Joh 8:24) Thus I told you⁵¹ that you will die in your sins. For unless you believe that I am he,⁵² you will die in your sins."

(Joh 8:25) So they said to him, "Who are you?" Jesus replied,⁵³ "What I have told you from the beginning.

(Joh 8:26) I have many things to say and to judge⁵⁴ about you, but the Father⁵⁵ who sent me is truthful,⁵⁶ and the things I have heard from him I speak to the world."⁵⁷

(Joh 8:27) (They did not understand that he was telling them about his Father.)⁵⁸

(Joh 8:28) Then Jesus said,⁵⁹ "When you lift up the Son of Man, then you will know that I am he,⁶⁰ and I do nothing on my own initiative,⁶¹ but I speak just what the Father taught me.⁶²

(Joh 8:29) And the one who sent me is with me. He has not left me alone,⁶³ because I always do those things that please him."

(Joh 8:30) While he was saying these things, many people⁶⁴ believed in him.

(Joh 8:31) ***Abraham's Children and the Devil's Children***

Then Jesus said to those Judeans⁶⁵ who had believed him, "If you continue to follow my teaching,⁶⁶ you are really⁶⁷ my disciples (Joh 8:32) and you will know the truth, and the truth will set you free."⁶⁸

(Joh 8:33) "We are descendants⁶⁹ of Abraham," they replied,⁷⁰ "and have never been anyone's slaves! How can you say,⁷¹ 'You will become free'?"

(Joh 8:34) Jesus answered them, "I tell you the solemn truth,⁷² everyone who practices⁷³ sin is a slave⁷⁴ of sin.

(Joh 8:35) The slave does not remain in the family⁷⁵ forever, but the son remains forever.⁷⁶

(Joh 8:36) So if the son⁷⁷ sets you free, you will be really free.

(Joh 8:37) I know that you are Abraham's descendants.⁷⁸ But you want⁷⁹ to kill me, because my teaching⁸⁰ makes no progress among you.⁸¹

(Joh 8:38) I am telling you the things I have seen while with the⁸² Father;⁸³ as for you,⁸⁴ practice the things you have heard from the⁸⁵ Father!"

(Joh 8:39) They answered him,⁸⁶ "Abraham is our father!"⁸⁷ Jesus replied,⁸⁸ "If you are⁸⁹ Abraham's children, you would be doing⁹⁰

the deeds of Abraham.

(Joh 8:40) But now you are trying⁹¹ to kill me, a man who has told you⁹² the truth I heard from God. Abraham did not do this!⁹³

(Joh 8:41) You people⁹⁴ are doing the deeds of your father."

Then⁹⁵ they said to Jesus,⁹⁶ "We were not born as a result of immorality!⁹⁷ We have only one Father, God himself."

(Joh 8:42) Jesus replied,⁹⁸ "If God were your Father, you would love me, for I have come from God and am now here.⁹⁹ I¹⁰⁰ have not come on my own initiative,¹⁰¹ but he¹⁰² sent me.

(Joh 8:43) Why don't you understand what I am saying? It is because you cannot accept¹⁰³ my teaching.¹⁰⁴

(Joh 8:44) You people¹⁰⁵ are from¹⁰⁶ your father the devil, and you want to do what your father desires.¹⁰⁷ He¹⁰⁸ was a murderer from the beginning, and does not uphold the truth,¹⁰⁹ because there is no truth in him. Whenever he lies,¹¹⁰ he speaks according to his own nature,¹¹¹ because he is a liar and the father of lies.¹¹²

(Joh 8:45) But because I am telling you¹¹³ the truth, you do not believe me.

(Joh 8:46) Who among you can prove me guilty¹¹⁴ of any sin?¹¹⁵ If I am telling you¹¹⁶ the truth, why don't you believe me?

(Joh 8:47) The one who belongs to¹¹⁷ God listens and responds¹¹⁸ to God's words. You don't listen and respond,¹¹⁹ because you don't belong to God."¹²⁰

(Joh 8:48) The Judeans¹²¹ replied,¹²² "Aren't we correct in saying¹²³ that you are a Samaritan and are possessed by a demon?"¹²⁴

(Joh 8:49) Jesus answered, "I am not possessed by a demon,¹²⁵ but I honor my Father — and yet¹²⁶ you dishonor me.

(Joh 8:50) I am not trying to get¹²⁷ praise for myself.¹²⁸ There is one who demands¹²⁹ it, and he also judges.¹³⁰

(Joh 8:51) I tell you the solemn truth,¹³¹ if anyone obeys¹³² my teaching,¹³³ he will never see death."¹³⁴

(Joh 8:52) Then¹³⁵ the Judeans¹³⁶ responded,¹³⁷ "Now we know you're possessed by a demon!¹³⁸ Both Abraham and the prophets died, and yet¹³⁹ you say, 'If anyone obeys¹⁴⁰ my teaching,¹⁴¹ he will never experience¹⁴² death.'¹⁴³

(Joh 8:53) You aren't greater than our father Abraham who died, are you?¹⁴⁴ And the prophets died too! Who do you claim to be?"

(Joh 8:54) Jesus replied,¹⁴⁵ "If I glorify myself, my glory is worthless.¹⁴⁶ The one who glorifies me is my Father, about whom you people¹⁴⁷ say, 'He is our God.'

(Joh 8:55) Yet¹⁴⁸ you do not know him, but I know him. If I were to say that I do not know him,¹⁴⁹ I would be a liar like you. But I do know him, and I obey¹⁵⁰ his teaching.¹⁵¹

(Joh 8:56) Your father Abraham was overjoyed¹⁵² to see my day, and he saw it and was glad."¹⁵³

(Joh 8:57) Then the Judeans¹⁵⁴ replied,¹⁵⁵ "You are not yet fifty years old!¹⁵⁶ Have¹⁵⁷ you seen Abraham?"

(Joh 8:58) Jesus said to them, "I tell you the solemn truth,¹⁵⁸ before Abraham came into existence,¹⁵⁹ I am!"¹⁶⁰

(Joh 8:59) Then they picked up¹⁶¹ stones to throw at him,¹⁶² but Jesus hid himself and went out from the temple area.¹⁶³

(Joh 9:1) ***Healing a Man Born Blind***

Now as Jesus was passing by,¹ he saw a man who had been blind from birth.

(Guzik)

Joh 9:1-41

John 9 - JESUS GIVES SIGHT TO A MAN BORN BLIND

A. The man is healed.

1. (Joh_9:1-2) The disciples ask a question.

Now as *Jesus* passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

a. **Rabbi, who sinned, this man or his parents, that he was born blind?** The disciples regarded this man as an unsolved riddle; but Jesus regarded him as a suffering person needing relief.

b. We often suspect that where there is a more than ordinary sufferer, there is a more than ordinary sinner; the disciples believed this to be so to the extent that they wondered if this man was a most remarkable sinner - one who personally sinned before he was born!

2. (Joh_9:3-5) Jesus responds to the question, without answering it.

Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work. As long as I am in the world, I am the light of the world."

a. **Neither this man nor his parents sinned:** Jesus' response was "I'm not here to answer such questions, but to do the work of God in alleviating such suffering while I can."

i. This is an answer consistent with the spirit of the book of Job. Sometimes, God intentionally leaves us without knowledge regarding the source or reason behind pain.

b. It is possible that Joh_9:3 could be punctuated like this: ". . . **nor his parents sinned. But that the works of God should be revealed in him, I must work . . .** "

c. Why do such bad things happen? Generally, because we live in a fallen world, a world willing to serve Satan and sin.

d. **While it is day:** If we neglect our opportunities for service, they may be lost forever.

3. (Joh_9:6-7) The man is healed.

When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

a. **He spat . . . and He anointed the eyes:** In this miracle, Jesus took all the initiative. The blind man did not come to Jesus and ask to be healed, Jesus came to Him. Still, He expected the blind man to respond

in faith (**Go, wash in the pool of Siloam**).

b. **So he went and washed, and came back seeing:**

This was a completely unique miracle in the Scriptures. From Genesis to John, no prophet, priest, or apostle ever gave sight to blind eyes but Jesus did this type of healing more than any other miracle.

i. Since healing blind eyes is the work of the Lord, Yahweh, Jehovah, it shows that Jesus is God: *The Lord opens the eyes of the blind.* (Psa_146:8)

ii. Opening the eyes of the blind was a specific work of the Messiah: *The eyes of the blind shall be opened.* (Isa_35:5)

c. **Made clay with the saliva:** Why did Jesus use clay and spit? Jesus often varied His methods of healing so they could never be “formularized.” As well, we can see that Jesus is using the dust of the ground and clay to do a work of creation in man, just like in Genesis.

d. Not many people would appreciate having mud made with spit rubbed in their eyes. Some would look at how Jesus did this miracle and object, saying that it was offensive, inadequate, or even harmful to rub mud made with spit in a man’s eyes.

i. In the same way, some feel that the gospel is *offensive*. It is true that it offends man’s pride and human wisdom, but *it pleased God through the foolishness of the message preached to save those who believe.* (1Co_1:21)

ii. In the same way, some feel that the gospel is *inadequate*. But have all the psychiatric and political and social programs in the world done more good than the life-changing gospel of Jesus Christ?

iii. In the same way, some feel that the gospel is *harmful*, that the free offer of grace in Jesus will cause people to sin that grace may abound. But the gospel changes our life for the good and the pure, not unto wickedness.

B. The controversy surrounding the healing.

1. (Joh_9:8-12) The neighbors react to the healed man.

Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others *said*, "He is like him." He said, "I am *he*." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know."

a. **Others said, "He is like him." He said, "I am he"** : It seems too amazing to believe, but the man convinced them that he was in fact healed from congenital blindness.

b. **A man called Jesus**: At this point, the man knew very little about Jesus. He didn't know anything more about Jesus than His name, and that He healed him.

2. (Joh_9:13-16) The healed man is brought to the Pharisees. They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

a. **Now it was a Sabbath when Jesus made the clay and opened his eyes**: Jesus took the initiative in this miracle, and could have done it on any day He chose. Then why did Jesus do this miracle on the Sabbath? Jesus did this to challenge the petty traditions of the religious leader, traditions that they elevated to the place of binding laws.

b. **Therefore some of the Pharisees said, "This man is not from God, because He does not keep the Sabbath"** : To the Pharisees, Jesus could not be from God because He did not line up with their traditions and prejudices.

3. (Joh_9:17-23) The Pharisees question the man's parents. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that He was Christ*, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

a. **He is a prophet:** In Joh_9:11, all the man knew about Jesus was His name. Here, the healed man now proclaims that Jesus **is a prophet**. He grows in his understanding and proclamation about Jesus.

b. **By what means he now sees we do not know, or who opened his eyes we do not know:** The Pharisees couldn't even bring themselves to believe that the man who said he was born blind was actually born blind. Therefore, they questioned the man's parents and asked them if he was born blind and how he was healed. In their reply, the parents carefully avoid controversy, because of the threat of excommunication (**the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue**).

4. (Joh_9:24-34) The healed man holds his own when interrogated by the Pharisees, resulting in his excommunication.

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a

sinner.” He answered and said, “Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see.”

Then they said to him again, “What did He do to you? How did He open your eyes?” He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?” Then they reviled him and said, “You are His disciple, but we are Moses’ disciples. “We know that God spoke to Moses; *as for this fellow*, we do not know where He is from.” The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing.” They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

a. **Give God the glory:** This command to the healed man may be an admonition to tell the truth (as in Jos_7:19), or a command to deny any credit to Jesus in the healing.

b. **One thing I know: that though I was blind, now I see:** The man born blind doesn’t know everything about Jesus, but he does know how Jesus has touched his life. This is an irrefutable argument.

How can they argue against what Jesus did in this man’s life?

i. “They take their stand on their preconceived ideas, he on the simple facts that he knows”

(Morris)

ii. Relying on what we personally experience with Jesus is about the only way to deal with people who are so prejudiced. No one can effectively argue against “**though I was blind, now I see.**”

c. **Do you also want to become His disciples?** The healed man both mocks their prejudiced rejection of Jesus, and proclaims himself to be a disciple of Jesus (**do you also**).

d. **Why, this is a marvelous thing:** The healed man says this about their unbelief, not about the miracle of Jesus. It as if he tells the Pharisees, “Your unbelief and ignorance in the face of the evidence is more of a miracle than my cure!”

e. **We know that God does not hear sinners:** Isa_1:15 and Psa_66:18 indicate that God does not hear the sinner. Therefore, the claim that “**we know this man is a sinner**” is false according to the Scriptures.

The blind man is no theologian, but he offers a well-reasoned argument according to the Scriptures, but it falls on deaf ears.

f. **And they cast him out:** The excommunication of the blind man turned out to be a good thing, because it prevented him from trying to live in two worlds. Being “put out” of our old group is undeniably painful, but it is usually spiritually helpful.

5. (Joh_9:35-38) The healed man believes on Jesus.

Jesus heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of God?”

He answered and said, “Who is He, Lord, that I may believe in Him?” And Jesus said to him, “You have both seen Him and it is He who is talking with you.” Then he said, “Lord, I believe!” And he worshiped Him.

a. **When He had found him:** The man whom Jesus healed was rejected by the religious community, but now Jesus made it a point to meet him and receive him. It hurts to be rejected by others, but it should be enough to be accepted by Jesus.

b. **Do you believe in the Son of God?** Jesus calls on the healed man him to fully believe, and he does.

When the healed man declared his loyalty to Jesus by sticking by Him before the hostile Pharisees, he was rewarded when Jesus revealed more of Himself to him (**You have both seen Him and it is He who is talking with you**).

i. Jesus dealt with this man differently than most. He met his physical need first, then allowed him to endure persecution, then called him to a specific belief. Are we willing to allow Jesus to deal with people differently today?

c. **And he worshipped Him:** When the man worshipped Jesus, Jesus received the worship. This is something that no man or angel in the Bible does.

i. The healed man has an increasing awareness of who Jesus is.

o *A man called Jesus* (Joh_9:11)

o *He is a prophet* (Joh_9:17)

o *A man from God* (Joh_9:33)

o The Son of God, worthy of worship (Joh_9:38)

6. (Joh_9:39-41) Jesus distinguishes between the blind and the seeing.

And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind." Then *some* of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?"

Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

a. **That those who do not see may see:** Those who admit their spiritual blindness can find sight in Jesus. But **those who see may be made blind** - that is, those who falsely claim to have spiritual sight will be **made blind**.

b. **Are we blind also?** The Pharisees sneer at Jesus, confident in their own spiritual sight - which was blindness, because they could not see the Son of God right in front of them.

c. **If you were blind, you would have no sin:** If the Pharisees would admit to their spiritual blindness, they could be forgiven and set free - but because they say “**we see**,” their sin remains.

d. John 9 paints a picture of how Jesus heals blind souls.

- o We are all spiritually blind from birth

- o Jesus takes the initiative in healing us from blindness

- o Jesus does a work of *creation* in us, not reformation

- o In this work, Jesus calls us to be obedient to what He commands

- o Jesus commands us to be washed in the water of baptism

- o We become a mystery to our former associates, not even seeming to be the same person
- o We display loyalty to Jesus when we are persecuted, boldly and plainly testifying of His work in our lives and confounding others

- o We pass from little knowledge to greater knowledge, and this brings us to greater worship and adoration
- o We never know the name of this man born blind. Jesus is the important One; a true disciple is content to remain anonymous if his Lord gets the glory

(Joh 9:2) His disciples asked him,² "Rabbi, who committed the sin that caused him to be born blind, this man³ or his parents?"⁴

(Joh 9:3) Jesus answered, "Neither this man⁵ nor his parents sinned, but he was born blind so that⁶ the acts⁷ of God may be revealed⁸

through what happens to him.⁹

(Joh 9:4) We must perform the deeds¹⁰ of the one who sent me¹¹ as long as¹² it is daytime. Night is coming when no one can work.

(Joh 9:5) As long as I am in the world, I am the light of the world."¹³

(Joh 9:6) Having said this,¹⁴ he spat on the ground and made some mud¹⁵ with the saliva. He¹⁶ smeared the mud on the blind man's¹⁷

eyes

(Joh 9:7) and said to him, "Go wash in the pool of Siloam"¹⁸ (which is translated "sent").¹⁹ So the blind man²⁰ went away and washed, and came back seeing.

(Joh 9:8) Then the neighbors and the people who had seen him previously²¹ as a beggar began saying,²² "Is this not the man²³ who used to sit and beg?"

(Joh 9:9) Some people said,²⁴ "This is the man!"²⁵ while others said, "No, but he looks like him."²⁶ The man himself²⁷ kept insisting, "I am the one!"²⁸

(Joh 9:10) So they asked him,²⁹ "How then were you made to see?"³⁰

(Joh 9:11) He replied,³¹ "The man called Jesus made mud,³² smeared it³³ on my eyes and told me,³⁴ 'Go to Siloam and wash.' so I went and washed, and was able to see."³⁵

(Joh 9:12) They said³⁶ to him, "Where is that man?"³⁷ He replied,³⁸ "I don't know."

(Joh 9:13) ***The Pharisees' Reaction to the Healing***

They brought the man who used to be blind³⁹ to the Pharisees.⁴⁰

(Joh 9:14) (Now the day on which Jesus made the mud⁴¹ and caused him to see⁴² was a Sabbath.)⁴³

(Joh 9:15) So the Pharisees asked him again how he had gained his sight.⁴⁴ He replied,⁴⁵ "He put mud⁴⁶ on my eyes and I washed, and now⁴⁷ I am able to see."

(Joh 9:16) Then some of the Pharisees began to say,⁴⁸ "This man is not from God, because he does not observe⁴⁹ the Sabbath."⁵⁰ But others said, "How can a man who is a sinner perform⁵¹ such miraculous signs?" Thus there was a division⁵² among them.

(Joh 9:17) So again they asked the man who used to be blind,⁵³ "What do you say about him, since he caused you to see?"⁵⁴ "He is a prophet," the man replied.⁵⁵

(Joh 9:18) Now the Jewish religious leaders⁵⁶ refused to believe⁵⁷ that he had really been blind and had gained his

sight until at last they summoned⁵⁸ the parents of the man who had become able to see.⁵⁹

(Joh 9:19) They asked the parents,⁶⁰ "Is this your son, whom you say⁶¹ was born blind? Then how does he now see?"

(Joh 9:20) So his parents replied,⁶² "We know that this is our son and that he was born blind.

(Joh 9:21) But we do not know how he is now able to see, nor do we know who caused him to see.⁶³ Ask him, he is a mature adult.⁶⁴ He will speak for himself."

(Joh 9:22) (His parents said these things because they were afraid of the Jewish religious leaders.⁶⁵ For the Jewish leaders had already agreed that anyone who confessed Jesus⁶⁶ to be the Christ⁶⁷ would be put out⁶⁸ of the synagogue.⁶⁹

(Joh 9:23) For this reason his parents said, "He is a mature adult,⁷⁰ ask him.")⁷¹

(Joh 9:24) Then they summoned⁷² the man who used to be blind⁷³ a second time and said to him, "Promise before God to tell the truth.⁷⁴ We know that this man⁷⁵ is a sinner."

(Joh 9:25) He replied,⁷⁶ "I do not know whether he is a sinner. I do know one thing — that although I was blind, now I can see."

(Joh 9:26) Then they said to him, "What did he do to you? How did he cause you to see?"⁷⁷

(Joh 9:27) He answered,⁷⁸ "I told you already and you didn't listen.⁷⁹ Why do you want to hear it⁸⁰ again? You people⁸¹ don't want to become his disciples too, do you?"

(Joh 9:28) They⁸² heaped insults⁸³ on him, saying,⁸⁴ "You are his disciple!⁸⁵ We are disciples of Moses!

(Joh 9:29) We know that God has spoken to Moses! We do not know where this man⁸⁶ comes from!"

(Joh 9:30) The man replied,⁸⁷ "This is a remarkable thing,⁸⁸ that you don't know where he comes from, and yet he caused me to see!⁸⁹

(Joh 9:31) We know that God doesn't listen to⁹⁰ sinners, but if anyone is devout⁹¹ and does his will, God⁹² listens to⁹³

him.⁹⁴

(Joh 9:32) Never before⁹⁵ has anyone heard of someone causing a man born blind to see.⁹⁶

(Joh 9:33) If this man⁹⁷ were not from God, he could do nothing."

(Joh 9:34) They replied,⁹⁸ "You were born completely in sinfulness,⁹⁹ and yet you presume to teach us?"¹⁰⁰ So they threw him out.

(Joh 9:35) ***The Man's Response to Jesus***

Jesus heard that they had thrown him out, so he found the man¹⁰¹ and said to him, "Do you believe in the Son of Man?"¹⁰²

(Joh 9:36) The man¹⁰³ replied,¹⁰⁴ "And who is he, sir, that¹⁰⁵ I may believe in him?"

(Joh 9:37) Jesus told him, "You have seen him; he¹⁰⁶ is the one speaking with you."¹⁰⁷ [

(Joh 9:38) He said, "Lord, I believe," and he worshiped him.¹⁰⁸

(Joh 9:39) Jesus¹⁰⁹ said,¹¹⁰ "For judgment I have come into this world, so that those who do not see may gain their sight,¹¹¹ and the ones who see may become blind."

(Joh 9:40) Some of the Pharisees¹¹² who were with him heard this¹¹³ and asked him,¹¹⁴ "We are not blind too, are we?"¹¹⁵

(Joh 9:41) Jesus replied,¹¹⁶ "If you were blind, you would not be guilty of sin,¹¹⁷ but now because you claim that you can see,¹¹⁸ your guilt¹¹⁹ remains."¹²⁰

(Joh 10:1) ***Jesus as the Good Shepherd***

"I tell you the solemn truth,¹ the one who does not enter the sheepfold² by the door,³ but climbs in some other way, is a thief and a robber.

(Guzik)

Joh 10:1-42

John 10 - THE GOOD SHEPHERD

A. Contrast between the Good Shepherd and the false shepherds of Israel.

1. (Joh_10:1-2) Jesus is the true, legitimate shepherd, who enters in the way that is proper and prepared (by Old Testament prophecies).

“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep.”

a. **A thief and a robber:** The Pharisees have shown that they are ungodly leaders of Israel by their excommunication of the man born blind. They avoided the proper entry to the kingdom of God (**some other way**), therefore they are suspect.

b. **He who enters by the door is the shepherd of the sheep: Shepherd** was a common Old Testament picture of a leader of God’s people, whether good or bad (Isa_56:11, Jer_31:5).

2. (Joh_10:3-6) The sheep and their shepherd.

“To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.” Jesus used this illustration, but they did not understand the things which He spoke to them.

a. **To him the doorkeeper opens:** In towns, sheep from many flocks were kept for the night in a common sheepfold, overseen by one “**doorkeeper**” who regulated which shepherds brought and took which sheep.

b. **He calls his own sheep by name and leads them out:** The shepherd calls the **sheep by name**, showing that the shepherd has a personal connection with the sheep. The shepherd **leads them**, instead of driving them, showing His loving care for the sheep.

c. **For they know his voice:** In the common sheepfolds of ancient times, the shepherd merely gave his distinctive call and his sheep came out from the others, following him out of the sheepfold. Sheep are experts at discerning their shepherd's **voice**.

i. During World War I, some Turkish soldiers tried to steal a flock of sheep from a hillside near Jerusalem. The shepherd, who had been sleeping, awoke to find his flock being driven off. He couldn't recapture them by force, so he called out to his flock with his distinctive call.

The sheep listened, and returned to their rightful owner. The soldiers couldn't stop the sheep from returning to their shepherd's voice.

d. **He brings out his own sheep:** Here, Jesus speaks of calling **his own** sheep from the fold of Judaism.

He will call out a remnant that will believe in Him (Rom_11:5).

3. (Joh_10:7-10) The true shepherd protects and promotes life; the false shepherds take away life.

Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. All who *ever* came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly."

a. **I am the door of the sheep:** Is Jesus **the door**, or is He the one who has the right to enter through the door (Joh_10:2)? Both things are true of Jesus. When Jesus speaks of the **door** in this passage, He refers to a different type of sheepfold, one used out in the fields, not in the towns.

i. A "field" sheep pen was an enclosure for sheep with only one entrance. It might be a cave, a stone or mud-brick structure, and it might or might not have a roof.

b. **I am the door:** In a “field” sheepfold, the shepherd actually laid his body across the entrance, to keep the sheep in and to keep out the wolves. The shepherd was in fact the **door**.

c. **All who ever came before Me are thieves and robbers:** *Thief* implies deception and trickery; *robber* implies violence and destruction. These take away life but Jesus gives life and He gives it **abundantly**.

4. (Joh_10:11-15) The good shepherd will lay down his life for the flock.

“I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My *sheep*, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.”

a. **The good shepherd gives His life for the sheep:** The bad shepherd thinks the flock exists for his benefit, but the **good shepherd** lives (and dies) for the good of the sheep.

- o The good shepherd sacrifices for the sheep

- o The good shepherd knows his sheep

- o The good shepherd is known by the sheep

b. The faithful pastor will, as an under-shepherd, display the same characteristics as the Good Shepherd. He will sacrifice for the sheep, know the sheep, and be known by them. He will be a **shepherd** and not a **hireling** who **does not care about the sheep**.

i. The title *pastor* translates the same ancient Greek word used here for **shepherd**. It is a title that is only rightfully earned, not granted or assumed.

5. (Joh_10:16) Jesus speaks of other sheep.

“And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be

one flock *and* one shepherd.”

a. **Other sheep I have which are not of this fold:** These “other sheep” are Gentile believers, not of the fold of Israel.

b. There is **one flock** and **one shepherd**; but Jesus calls His sheep from more than one **fold** (group of people).

c. **There will be one flock:** The early Christian Bible translator Jerome, when translating his influential Latin version mistakenly translated *one fold* instead of **one flock** in this verse. His Latin Vulgate reading is the erroneous foundation for a doctrine of Roman Catholic exclusiveness.

6. (Joh_10:17-18) Jesus claims to have power over life and death.

“Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

a. **Therefore My Father loves Me:** Anyone can lay down his life; only Jesus can take His life up again.

Because Jesus has the power to take up His own life, it is evidence of His unique relationship with His **Father**.

b. **That I may take it again . . . I have power to take it again:** In this sense, we can say that Jesus “raised Himself” from the dead. He had the power to lay down His life, and He had the power to take it up again.

i. It doesn’t surprise us that Jehovah’s Witnesses deny that Jesus could take His own life up again. But we are surprised to see Copeland, Hagin, Price and others teach that Jesus was a helpless victim in hell, saved only by the intervention of God the Father.

c. **This command I have received from My Father:** The death of Jesus was completely voluntary, but it was not an indirect suicide in any sense. It was part of a plan to submit to death and then to emerge from it victoriously alive, according to the **command . . . received from** God the Father.

7. (Joh_10:19-21) Jesus is accused of being demon-possessed and insane.

Therefore there was a division again among the Jews because of these sayings. And many of them said, "He has a demon and is mad. Why do you listen to Him?" Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

a. **He has a demon and is mad:** Jesus made such radical claims about Himself that people divided over Him. Some believe He was whom He said He was. Others believed that anyone who claimed to be God as Jesus claimed must either have a **demon** or be **mad**.

b. William Barclay was right when wrote, "Either Jesus was a megalomaniac madman, or he was the Son of God." By what we know of Jesus, is it fair to say that He was a madman?

i. The *words* of Jesus were not the words of a madman; instead, they are supreme sanity.

ii. The *deeds* of Jesus aren't the deeds of a megalomaniac; instead, they were utterly unselfish.

iii. The *effect* of Jesus isn't the effect of a madman; instead, He has changed millions for the good.

c. **These are not the words of one who has a demon. Can a demon open the eyes of the blind?**

Miraculous works like opening the eyes of the blind *can* be a valid testimony, but only in concert with faithfulness to the word of God. These people were right in looking at *both* the works and the words of Jesus.

B. Jesus at the Feast of Dedication.

1. (Joh_10:22) The Feast of Dedication in wintertime.

Now it was the Feast of Dedication in Jerusalem, and it was winter.

a. **The Feast of Dedication:** This feast (Hanukkah) celebrated the cleansing and re-dedication of the temple after three years of desecration by Antiochus Epiphanes, king of Syria (in 164 b.c., the time of the Maccabees).

2. (Joh_10:23-29) Jesus tells who He is and why they don't believe it.

And Jesus walked in the temple, in Solomon's porch. Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. But you do not believe, because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand."

a. **The works I do in My Father's name, they bear witness of Me:** The works Jesus did said that He was from God, and that He was true to His word.

b. **You do not believe, because you are not My sheep:** Jesus carries on the same "spiritual parentage" theme seen in John 8. Their lack of belief betrays the fact that they are not the sheep of Jesus.

c. **Neither shall anyone snatch them out of My hand:** We would expect that the Good Shepherd would take good care of His sheep. The sheep are safe and secure in **hand** of the Good Shepherd.

3. (Joh_10:30-33) Jesus declares His unity with the Father.

"I and *My* Father are one." Then the Jews took up stones again to stone Him. Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

a. **I an My Father are one:** This is an important statement regarding the deity of Jesus and the nature of the godhead. **I and My Father** refutes the "Jesus Only" doctrine (anciently

known as Sabelianism). **Are one** refutes the teaching that Jesus isn't God (anciently known as Arianism).

i. Opponents of the deity of Jesus say that the oneness Jesus had with the Father was only a unity of purpose and mission - even as a husband and wife or father and son may have a unity of purpose of mission, and still they are not the same person. This, however, misses the point. First, we never argue that the Bible teaches that the Father and the Son are the same Person - they are one God, but distinct in Person. Second, it misses the most obvious point: that even true unity of purpose and mission between a husband and wife or father and son exist only because they are each equally and totally *human*. You can't really speak of even a unity of purpose and mission between a human and a dog; isn't the distance between God and man even greater? Even if the unity described by Jesus was merely a unity of purpose and mission (and it is more than that), even that would only be possible if the Father and Son were equally and totally God.

b. **The Jews took up stones again to stone Him:** Some would lessen the power of **I and the Father are one** by saying it only refers to a unity of purpose and will. But how could a statement like that be considered blasphemy by the Jews who heard Jesus say these words?

i. The Jews of Jesus' day see clearly what the Jehovah's Witnesses and others seem to miss: that Jesus *clearly* claimed to be God (**because You, being a Man, make Yourself God**).

c. Jesus wanted us to be one as He and the Father are one (Joh_17:11; Joh_17:21). Such oneness cannot exist without an equality of essence, and all believers have this equality (Gal_3:26-28), even as the Father and Son have this equality.

4. (Joh_10:34-39) Jesus reasons with them on the basis of Scripture (quoting from Psalms 82) and His works.

Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? If He called them gods, to whom the word of

God came (and the Scripture cannot be broken), do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him." Therefore they sought again to seize Him, but He escaped out of their hand.

a. **Is it not written in your law, "I said, 'You are gods'"**: The judges of Psalms 82 were called "**gods**" because in their office they determined the fate of other men. Also, in Exo_21:6; Exo_22:8-9, God calls earthly judges "**gods**."

b. **If He called them gods, to whom the word of God came**: Jesus is saying "If God gives these unjust judges the title 'gods' because of their office, why do you consider it blasphemy that I call Myself the 'Son of God' in light of the testimony of Me and My works?"

i. Jesus is *not* taking the statement "**you are gods**" in Psalms 82 and applying it to all humanity, or to all believers. The use of **gods** in Psalms 82 was a metaphor - and Jesus is exposing both the ignorance and inconsistency of His accusers here.

5. (Joh_10:40-42) Many believe on Jesus.

And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed. Then many came to Him and said, "John performed no sign, but all the things that John spoke about this Man were true." And many believed in Him there.

a. **And many believed in Him there**: Despite the influence of the Pharisees who were blind (as shown in John 9) and were bad shepherds (as shown in John 10), many people still came to Jesus. God's work goes on, despite the opposition of man.

(Joh 10:2) The one who enters by the door is the shepherd of the sheep.

(Joh 10:3) The doorkeeper⁴ opens the door⁵ for him,⁶ and the sheep hear his voice. He⁷ calls his own sheep by name and leads them out.⁸

(Joh 10:4) When he has brought all his own sheep⁹ out, he goes ahead of them, and the sheep follow him because they recognize¹⁰ his voice.

(Joh 10:5) They will never follow a stranger,¹¹ but will run away from him, because they do not recognize¹² the stranger's voice."¹³

(Joh 10:6) Jesus told them this parable,¹⁴ but they¹⁵ did not understand¹⁶ what he was saying to them.

(Joh 10:7) So Jesus said to them again, "I tell you the solemn truth,¹⁷ I am the door for the sheep.¹⁸

(Joh 10:8) All who came before me were¹⁹ thieves and robbers, but the sheep did not listen to them.²⁰

(Joh 10:9) I am the door. If anyone enters through me, he will be saved, and will come in and go out,²¹ and find pasture.²²

(Joh 10:10) The thief comes only to steal and kill²³ and destroy; I have come so that they may have life, and may have it abundantly.²⁴

(Joh 10:11) "I am the good²⁵ shepherd. The good shepherd lays down his life²⁶ for the sheep.

(Joh 10:12) The hired hand,²⁷ who is not a shepherd and does not own sheep, sees the wolf coming and abandons²⁸ the sheep and runs away.²⁹ So the wolf attacks³⁰ the sheep and scatters them.

(Joh 10:13) Because he is a hired hand and is not concerned about the sheep,³¹ he runs away.³²

(Joh 10:14) "I am the good shepherd. I³³ know my own³⁴ and my own know me —

(Joh 10:15) just as the Father knows me and I know the Father — and I lay down my life³⁵ for³⁶ the sheep.

(Joh 10:16) I have³⁷ other sheep that do not come from³⁸ this sheepfold.³⁹ I must bring them too, and they will listen

to my voice,⁴⁰ so that⁴¹ there will be one flock and⁴² one shepherd.

(Joh 10:17) This is why the Father loves me⁴³ — because I lay down my life,⁴⁴ so that I may take it back again.

(Joh 10:18) No one takes it away from me, but I lay it down⁴⁵ of my own free will.⁴⁶ I have the authority⁴⁷ to lay it down, and I have the authority⁴⁸ to take it back again. This commandment⁴⁹ I received from my Father."

(Joh 10:19) Another sharp division took place among the Jewish people⁵⁰ because of these words.

(Joh 10:20) Many of them were saying, "He is possessed by a demon and has lost his mind!⁵¹ Why do you listen to him?"

(Joh 10:21) Others said, "These are not the words⁵² of someone possessed by a demon. A demon cannot cause the blind to see,⁵³ can it?"⁵⁴

(Joh 10:22) ***Jesus at the Feast of Dedication***

Then came the feast of the Dedication⁵⁵ in Jerusalem.⁵⁶

(Joh 10:23) It was winter,⁵⁷ and Jesus was walking in the temple area⁵⁸ in Solomon's Portico.⁵⁹

(Joh 10:24) The Jewish leaders⁶⁰ surrounded him and asked,⁶¹ "How long will you keep us in suspense?⁶² If you are the Christ,⁶³ tell us plainly."⁶⁴

(Joh 10:25) Jesus replied,⁶⁵ "I told you and you do not believe. The deeds⁶⁶ I do in my Father's name testify about me.

(Joh 10:26) But you refuse to believe because you are not my sheep.

(Joh 10:27) My sheep listen to my voice, and I know them, and they follow me.

(Joh 10:28) I give⁶⁷ them eternal life, and they will never perish;⁶⁸ no one will snatch⁶⁹ them from my hand.

(Joh 10:29) My Father, who has given them to me, is greater than all,⁷⁰ and no one can snatch⁷¹ them from my Father's hand.

(Joh 10:30) The Father and I⁷² are one."⁷³

(Joh 10:31) The Jewish leaders⁷⁴ picked up rocks again to stone him to death.

(Joh 10:32) Jesus said to them,⁷⁵ "I have shown you many good deeds⁷⁶ from the Father. For which one of them are you going to stone me?"

(Joh 10:33) The Jewish leaders⁷⁷ replied,⁷⁸ "We are not going to stone you for a good deed⁷⁹ but for blasphemy,⁸⁰ because⁸¹ you, a man, are claiming to be God."⁸²

(Joh 10:34) Jesus answered,⁸³ "Is it not written in your law, '***I said, you are gods***'?⁸⁴

(Joh 10:35) If those people to whom the word of God came were called 'gods' (and the scripture cannot be broken),⁸⁵

(Joh 10:36) do you say about the one whom the Father set apart⁸⁶ and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

(Joh 10:37) If I do not perform⁸⁷ the deeds⁸⁸ of my Father, do not believe me.

(Joh 10:38) But if I do them, even if you do not believe me, believe the deeds,⁸⁹ so that you may come to know⁹⁰ and understand that I am in the Father and the Father is in me."

(Joh 10:39) Then⁹¹ they attempted⁹² again to seize him, but he escaped their clutches.⁹³

(Joh 10:40) Jesus⁹⁴ went back across the Jordan River⁹⁵ again to the place where John⁹⁶ had been baptizing at an earlier time,⁹⁷ and he stayed there.

(Joh 10:41) Many⁹⁸ came to him and began to say, "John⁹⁹ performed¹⁰⁰ no miraculous sign, but everything John said about this man¹⁰¹ was true!"

(Joh 10:42) And many believed in Jesus¹⁰² there.

(Joh 11:1) ***The Death of Lazarus***

Now a certain man named Lazarus was sick. He was from Bethany, the village where Mary and her sister Martha lived.¹

(Guzik)

Joh 11:1-57

John 11 - JESUS RAISES LAZARUS FROM THE DEAD

A. The death of Lazarus.

1. (Joh_11:1-3) A request is brought to Jesus.

Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

a. **Mary . . . her sister Martha . . . brother Lazarus:**

Jesus had a close relationship with this family, and it was expected that if He miraculously met the needs of so many others, He would meet their need also.

b. **Lord, behold, he whom You love is sick:** They do not state their request, but they do not need to.

Where there is a true bond of love, there is no need to request a favor; it is enough to make the need known.

2. (Joh_11:4-6) Jesus responds with a delay.

When Jesus heard *that*, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So, when He heard that he was sick, He stayed two more days in the place where He was.

a. **This sickness is not unto death:** Lazarus was already dead when Jesus said this; but He knew the end result of this would be **the glory of God**, not death.

b. **He stayed two more days:** In John's gospel, there are three times when someone near and dear to Jesus makes a request of Him (the other two are His mother at Cana, and His brothers on their way to Jerusalem). In each of these three cases, Jesus responded in the same way.

i. He first refused to grant their request, then He fulfilled it after asserting that He does things according to the timing and will of God, not man.

ii. Through His actions, Jesus demonstrated that His delays were not denials. They would bring greater glory to God.

3. (Joh_11:7-10) Jesus courageously decides to go to Judea and Jerusalem.

Then after this He said to *the* disciples, "Let us go to Judea again." *The* disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?" Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him."

a. **Let us go to Judea again:** Jesus *could* have raised Lazarus from a distance. But Jesus was willing to go to Judea and minister to Lazarus and his family, even though it was dangerous to go there. Jesus walked in the confidence of someone who really trusts God.

b. **Are there not twelve hours in the day?** Jesus' disciples were shocked that He would return to the region of Judea when He was a wanted man there. But Jesus makes it clear that He still has work to do. The **twelve hours** probably refer to the time allotted by the Father for Jesus' earthly ministry.

c. **If anyone walks in the day, he does not stumble:** During these **hours** no harm could come to Jesus and the disciples, but now they must work before the **night** of Jesus' passion.

4. (Joh_11:11-15) Jesus tells them plainly of Lazarus' death. These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." Then His disciples said, "Lord, if he sleeps he will get well." However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. Then Jesus said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

a. **Lazarus is dead. And I am glad:** Jesus could be **glad**, even in the death of a dear friend, because He was certain of the outcome.

5. (Joh_11:16) Thomas' bold faith.

Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him."

a. **Let us also go, that we may die with Him:** Thomas expresses what it means to be a disciple of Jesus.

He is willing to go with Jesus, even if it means dying with Him. Thomas may not have understood it at the time, but we can know today that if we die with Him we will surely be raised and be glorified with Him.

i. Thomas, like the other disciples, didn't understand all that Jesus said or meant. But what he did know was enough to make him willing to die with and for Jesus. "Here is a sufficient rule to walk by, whether our faith be dim or clear; namely, sheer loyalty." (Loyd)

b. **Thomas, who is called the Twin:** Church tradition says that Thomas was called "The Twin" because he looked like Jesus, putting him at special risk. If any among the disciples of Jesus were potential targets of persecution, it would be the one who *looked* like Jesus.

B. Jesus meets with Martha and Mary.

1. (Joh_11:17-22) Martha greets Jesus as He comes to Bethany.

So when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.

Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You."

a. **He had already been in the tomb four days:** Why did He wait four days? Jesus did this in light of the Jewish superstition of that day that said a soul stays *near* the grave for three days, hoping to return to the body. Therefore, it was

accepted that after **four days** there was absolutely no hope of resuscitation.

b. **Lord, if You had been here, my brother would not have died:** Martha plainly states her disappointment in Jesus' late arrival. Even if she doesn't show total confidence in Jesus at this point, her honesty with Jesus is refreshing.

c. **Even now I know that whatever You ask of God, God will give You:** Martha isn't confident that Jesus will raise her brother, rather she says that she still believes in Him *despite* the disappointment. Can we say the same thing?

2. (Joh_11:23-27) **I am the resurrection and the life.**

Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

And whoever lives and believes in Me shall never die. Do you believe this?" She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

a. **I am the resurrection and the life:** With this statement, Jesus overthrows everything thing we know about the law of entropy and the way things work in this world. For a long, long time, death has ruled over men like a tyrant. This is not the land of the living, but the land of the dying.

i. Humorists and philosophers have understood the basic fear of death, and the basic dilemma of death. "Neither in the hearts of men nor in the manners of society will there be a lasting peace until we outlaw death." (Albert Camus) "I don't want to achieve immortality through my work. I want to achieve it through not dying." (Woody Allen)

b. **He who believes in Me, though he may day, he shall live:** Jesus is the champion over death.

While the ancients feared death, the Christian can only fear dying. The believer will never die, but simply make an instant transition from an old life to a new life.

i. Think about how grand the claim of Jesus is here. ***I am the resurrection and the life.***

He who believes in Me, though he may die, he shall live. Who but God could possibly say such things?

c. **Do you believe this?** Jesus challenges Martha not to debate or intellectual assent, but to *belief*.

3. (Joh_11:28-32) Mary's regret.

And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." As soon as she heard *that*, she arose quickly and came to Him. Now Jesus had not yet come into the town, but was in the place where Martha met Him. Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

a. **Lord, if You had been here, my brother would not have died:** Lazarus had two sisters, Mary and Martha. Martha has already spoken to Jesus regarding the death of Lazarus, but now Mary speaks for the first time. Her words are remarkably similar to what Martha told Jesus (Joh_11:21).

b. **My brother would not have died:** This is one of the places in the Bible where we wish we could hear the tone of voice and see the expressions on the face. This could be a noble statement of faith, saying that if Jesus were here they have no doubt at all that He would have healed Lazarus. On the other hand, it can be seen as a criticism of what seemed to be the tardiness of Jesus.

C. Lazarus is raised.

1. (Joh_11:33-38 a) A deeply moved Jesus comes to the tomb.

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. And He said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. Then the Jews said, "See how He loved him!" And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" Then Jesus, again groaning in Himself, came to the tomb.

a. **He groaned in the spirit and was troubled:** Coming to the scene of Lazarus' tomb, Jesus intensely **groaned in the spirit**. In the ancient Greek, this literally means "to snort like a horse," implying anger and indignation.

i. It means that Jesus wasn't so much *sad* at the scene surrounding the tomb of Lazarus. It's more accurate to say that Jesus was *angry*. Jesus is angry and troubled at the ravages of the great enemy of man: death. He won't settle for this domination of death much longer.

ii. But, "Christ does not come to the sepulchre as an idle spectator, but like a wrestler preparing for the contest. Therefore no wonder that He groans again, for the violent tyranny of death which He had to overcome stands before His eyes." (Calvin)

b. **Jesus saw her weeping . . . Jesus wept:** The contrast between the tears of Mary and Martha and the tears of Jesus is insightful. **Weeping** (the word used for Mary in Joh_11:33) is a word that describes loud wailing. **Wept** (the word to describe Jesus' expression of grief in Joh_11:35) is another word that indicates a quiet weeping. Jesus *is* greatly moved, but *not* out of control.

c. **Jesus wept:** This shows that Jesus is not unfeeling, nor stoic, but with strong feeling He prepares to strike a blow against death, the enemy of God and man. Jesus is a passionate enemy of death.

i. To the mind of the ancient Greek, the primary characteristic of God was *apatheia*: the total inability to feel any emotion whatsoever. The Greeks believed in an isolated, passionless, and compassionless God. That isn't the God of the Bible. That isn't the God who is really there.

2. (Joh_11:38-40) Jesus commands the stone to be removed. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days." Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?"

a. **Take away the stone:** Everybody thought this was a strange thing for Jesus to ask. After all, Martha knew *Lord, by this time he stinketh* (King James Version). People probably thought that Jesus was so taken with grief that He wanted one last look at His dear friend Lazarus.

b. **By this time there is a stench:** In any case, the condition of the body provides an irrefutable confirmation of Lazarus' dead state.

c. **If you would believe you would see the glory of God:** Jesus is fully capable of this miracle without the belief of the Martha or Mary. But if they would *not* believe, then *they* would never **see the glory of God**. They could see the end results and be happy in that, but they would miss the **glory** of working together with God in the accomplishing of His plan.

3. (Joh_11:41-44) Jesus raises Lazarus from the dead.

Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, "Father, I thank You that You have heard Me. And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me." Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" And he who had died came out bound hand and foot with graveclothes, and his

face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

a. **He cried with a loud voice, "Lazarus, come forth!"**

Jesus simply calls forth; others whom God used to raise dead bodies in the Scriptures often used far more elaborate procedures b. **Lazarus, come forth!** Jesus speaks to a dead body as if Lazarus lived, because He is *God, who gives life to the dead and calls those things which do not exist as though they did* (Rom_4:17).

i. This is how Jesus can call forth the person dead and defeated in sin and deception to a new life in Him. He is still calling the dead forth from their tombs today!

c. **And he who had died came out:** Jesus fought death at Lazarus' tomb, and plundered the grave, serving it notice that shortly He would completely conquer it. This was "coming attraction" for what would happen at the empty tomb of Jesus.

d. **His face was wrapped with a cloth:** Lazarus was not resurrected, but resuscitated. He arose bound in grave-clothes, for he would need them again; Jesus left His grave-clothes behind in His tomb, never again having need of them.

e. **Jesus said to them, "Loose him, and let him go."**

Jesus did not miraculously whisk the grave-clothes off of Lazarus, but He asked attendants to do so. He did what only God could do, and looked for men's cooperation for the completion of Lazarus' deliverance.

D. Two reactions.

1. (Joh_11:45) The reaction of faith: **many of the Jews . . . believed in Him.**

Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.

a. **Many of the Jews . . . had seen the things Jesus did, believe in him:** This was undeniably an impressive work of God, and for many it helped them put their trust in who Jesus said He was by seeing what He did.

2. (Joh_11:46-57) The reaction of unbelief.

But some of them went away to the Pharisees and told them the things Jesus did. Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. Then, from that day on, they plotted to put Him to death. Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples. And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think; that He will not come to the feast?" Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it*, that they might seize Him.

a. **Everyone will believe in Him, and the Romans will come and take away our . . . place:** Their fears revealed a complete misunderstanding of the motives of Jesus, who had no political ambition, whatsoever.

b. **The Romans will come and take away both our place and nation:** In ironic fact, this rejection of Jesus resulted in the political ruin and ultimate destruction of the nation.

c. **It is expedient for us that one man should die for the people, and not that the whole nation should**

perish: Caiaphas gives an unconscious and involuntary prophecy, but it is attributed to the *office*, not the *man* (**being high priest that year he prophesied**).

d. Then from that day on they plotted to put Him to death: Before, it was mostly lesser religious officials who wanted Jesus dead. But now, the men with real political power have decided to murder Jesus.

The time is short until the end - or, the beginning, if you will.

e. Therefore Jesus no longer walked openly among the Jews: Again, Jesus did not do this out of fear, but because *His hour had not yet come* (as in Joh_7:30). The hour had not yet come, but it was soon to come.

(Joh 11:2) (Now it was Mary who anointed the Lord with perfumed oil² and wiped his feet dry with her hair, whose brother Lazarus was sick.)³

(Joh 11:3) So the sisters sent a message⁴ to Jesus,⁵ "Lord, look, the one you love is sick."

(Joh 11:4) When Jesus heard this, he said, "This sickness will not lead to death,⁶ but to God's glory,⁷ so that the Son of God may be glorified through it."⁸

(Joh 11:5) (Now Jesus loved Martha and her sister and Lazarus.)⁹

(Joh 11:6) So when he heard that Lazarus¹⁰ was sick, he remained in the place where he was for two more days.

(Joh 11:7) Then after this, he said to his disciples, "Let us go to Judea again."¹¹

(Joh 11:8) The disciples replied,¹² "Rabbi, the Jewish leaders¹³ were just now trying¹⁴ to stone you to death! Are¹⁵ you going there again?"

(Joh 11:9) Jesus replied,¹⁶ "Are there not twelve hours in a day? If anyone walks around in the daytime, he does not stumble,¹⁷ because he sees the light of this world.¹⁸

(Joh 11:10) But if anyone walks around at night,¹⁹ he stumbles,²⁰ because the light is not in him."

(Joh 11:11) After he said this, he added,²¹ "Our friend Lazarus has fallen asleep.²² But I am going there to awaken

him."

(Joh 11:12) Then the disciples replied,²³ "Lord, if he has fallen asleep, he will recover."

(Joh 11:13) (Now Jesus had been talking about²⁴ his death, but they²⁵ thought he had been talking about real sleep.)²⁶

(Joh 11:14) Then Jesus told them plainly, "Lazarus has died,
(Joh 11:15) and I am glad²⁷ for your sake that I was not there, so that you may believe.²⁸ But let us go to him."

(Joh 11:16) So Thomas (called Didymus²⁹)³⁰ said to his fellow disciples, "Let us go too, so that we may die with him."³¹

(Joh 11:17) ***Speaking with Martha and Mary***

When³² Jesus arrived,³³ he found that Lazarus³⁴ had been in the tomb four days already.³⁵

(Joh 11:18) (Now Bethany was less than two miles³⁶ from Jerusalem,³⁷

(Joh 11:19) so many of the Jewish people of the region³⁸ had come to Martha and Mary to console them³⁹ over the loss of their brother.)⁴⁰

(Joh 11:20) So when Martha heard that Jesus was coming, she went out to meet him, but Mary was sitting in the house.⁴¹

(Joh 11:21) Martha⁴² said to Jesus, "Lord, if you had been here, my brother would not have died.

(Joh 11:22) But even now I know that whatever you ask from God, God will grant⁴³ you."⁴⁴

(Joh 11:23) Jesus replied,⁴⁵ "Your brother will come back to life again."⁴⁶

(Joh 11:24) Martha said,⁴⁷ "I know that he will come back to life again⁴⁸ in the resurrection at the last day."

(Joh 11:25) Jesus said to her, "I am the resurrection and the life. The one who believes in me will live⁴⁹ even if he dies,
(Joh 11:26) and the one who lives and believes in me will never die.⁵⁰ Do you believe this?"

(Joh 11:27) She replied,⁵¹ "Yes, Lord, I believe⁵² that you are the Christ,⁵³ the Son of God who comes into the world."⁵⁴

(Joh 11:28) And when she had said this, Martha⁵⁵ went and called her sister Mary, saying privately,⁵⁶ "The Teacher is here and is asking for you."⁵⁷

(Joh 11:29) So when Mary⁵⁸ heard this, she got up quickly and went to him.

(Joh 11:30) (Now Jesus had not yet entered the village, but was still in the place where Martha had come out to meet him.) (Joh 11:31) Then the people⁵⁹ who were with Mary⁶⁰ in the house consoling her saw her⁶¹ get up quickly and go out. They followed her, because they thought she was going to the tomb to weep⁶² there.

(Joh 11:32) Now when Mary came to the place where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died."

(Joh 11:33) When Jesus saw her weeping, and the people⁶³ who had come with her weeping, he was intensely moved⁶⁴ in spirit and greatly distressed.⁶⁵

(Joh 11:34) He asked,⁶⁶ "Where have you laid him?"⁶⁷ They replied,⁶⁸ "Lord, come and see."

(Joh 11:35) Jesus wept.⁶⁹

(Joh 11:36) Thus the people who had come to mourn⁷⁰ said, "Look how much he loved him!"

(Joh 11:37) But some of them said, "This is the man who caused the blind man to see!⁷¹ Couldn't he have done something to keep Lazarus⁷² from dying?"

(Joh 11:38) ***Lazarus Raised from the Dead***

Jesus, intensely moved⁷³ again, came to the tomb. (Now it was a cave, and a stone was placed across it.)⁷⁴

(Joh 11:39) Jesus said, "Take away the stone."⁷⁵ Martha, the sister of the deceased,⁷⁶ replied, "Lord, by this time the body will have a bad smell,⁷⁷ because he has been buried⁷⁸ four days."⁷⁹

(Joh 11:40) Jesus responded,⁸⁰ "Didn't I tell you that if you believe, you would see the glory of God?"

(Joh 11:41) So they took away⁸¹ the stone. Jesus looked upward⁸² and said, "Father, I thank you that you have listened to me.⁸³

(Joh 11:42) I knew that you always listen to me,⁸⁴ but I said this⁸⁵ for the sake of the crowd standing around here, that they may believe that you sent me."

(Joh 11:43) When⁸⁶ he had said this, he shouted in a loud voice,⁸⁷ "Lazarus, come out!"

(Joh 11:44) The one who had died came out, his feet and hands tied up with strips of cloth,⁸⁸ and a cloth wrapped around his face.⁸⁹

Jesus said to them, "Unwrap him⁹⁰ and let him go."

(Joh 11:45) ***The Response of the Jewish Leaders***

Then many of the people,⁹¹ who had come with Mary and had seen the things Jesus⁹² did, believed in him.

(Joh 11:46) But some of them went to the Pharisees⁹³ and reported to them⁹⁴ what Jesus had done.

(Joh 11:47) So the chief priests and the Pharisees⁹⁵ called the council⁹⁶ together and said, "What are we doing? For this man is performing many miraculous signs.

(Joh 11:48) If we allow him to go on in this way,⁹⁷ everyone will believe in him, and the Romans will come and take away our sanctuary⁹⁸ and our nation."

(Joh 11:49) Then one of them, Caiaphas, who was high priest that year, said,⁹⁹ "You know nothing at all!

(Joh 11:50) You do not realize¹⁰⁰ that it is more to your advantage to have one man¹⁰¹ die for the people than for the whole nation to perish."¹⁰²

(Joh 11:51) (Now he did not say this on his own,¹⁰³ but because he was high priest that year, he prophesied that Jesus was going to die for the Jewish nation,¹⁰⁴

(Joh 11:52) and not for the Jewish nation¹⁰⁵ only,¹⁰⁶ but to gather together¹⁰⁷ into one the children of God who are

scattered.)¹⁰⁸

(Joh 11:53) So from that day they planned together to kill him.

(Joh 11:54) Thus Jesus no longer went¹⁰⁹ around publicly¹¹⁰ among the Judeans,¹¹¹ but went away from there to the region near the wilderness, to a town called Ephraim,¹¹² and stayed there with his disciples.

(Joh 11:55) Now the Jewish feast of Passover¹¹³ was near, and many people went up to Jerusalem¹¹⁴ from the rural areas before the Passover to cleanse themselves ritually.¹¹⁵

(Joh 11:56) Thus they were looking for Jesus,¹¹⁶ and saying to one another as they stood in the temple courts,¹¹⁷ "What do you think?

That he won't come to the feast?"

(Joh 11:57) (Now the chief priests and the Pharisees¹¹⁸ had given orders that anyone who knew where Jesus¹¹⁹ was should report it, so that they could arrest¹²⁰ him.)¹²¹

(Joh 12:1) ***Jesus' Anointing***

Then, six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom he¹ had raised from the dead.

(Guzik)

Joh 12:1-50

John 12 - THE HOUR HAS COME

A. A banquet at Bethany.

1. (Joh_12:1-3) Lazarus eats, Martha serves (without complaining), and Mary anoints the feet of Jesus.

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

a. **There they made Him a supper:** Less than a week before His crucifixion, Jesus attended a dinner in His honor at the home of Simon the Leper (Mat_26:6 and Mar_14:3). His friends Martha, Lazarus, and Mary were also in attendance.

b. **Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus:** In the midst of the supper, Mary gave a remarkable gift to Jesus. It wasn't unusual to wash the feet of a guest, but it was unusual to use **very costly oil of spikenard** to do it, and remarkable to **wipe the feet with her hair**.

i. Mary's gift was remarkably *humble*. When a guest entered the home, usually the guest's feet were washed with water and the guest's head was anointed with a dab of oil or perfume. Here, Mary used this precious ointment and **anointed the feet of Jesus**. She considered her precious ointment only good enough for His feet.

ii. Mary's gift was remarkably *extravagant*. She used a lot (**a pound**) of a **very costly oil of spikenard**. Spices and ointments were often used as an investment because they occupied a small space, were portable, and were easily negotiable in the open market. Judas believed this oil was worth *300 denarii* (Joh_12:5), which was worth a year's wages for a working man.

iii. Mary's gift was remarkably *unselfconscious*. Not only did she give the gift of the expensive oil, she also **wiped His feet with her hair**. This means that she let down her hair in public, something a Jewish woman would rarely (if ever) do.

iv. In all of this, Mary is a study of devotion to Jesus. "The life of Mary is painted for us, in three memorable pictures, in each of which she is at the feet of Jesus." (Eerdman)

2. (Joh_12:4-8) Judas objects to Mary's rich gift.

Then one of His disciples, Judas Iscariot, Simon's *son*, who would betray Him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he

said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always."

a. **Judas Iscariot . . . who would betray Him:** In a short time Judas would betray Jesus, and his betrayal is so much darker when contrasted with the light of Mary's devotion to Jesus. No doubt, Judas objected to Mary's gift because he was convicted by her simple and powerful display of love.

i. This is the only place in the New Testament where Judas is mentioned as doing something evil *other* than his betrayal of Jesus, and even this was done in secret. Judas successfully hid the darkness of his heart from everyone except Jesus.

ii. Judas teaches us that outward appearances can be deceptive. Many people have a religious facade that hides secret sin.

b. **Why was this fragrant oil not sold for three hundred, denarii:** Judas had a sharp sense of financial values, but no appreciation of what God valued. He thought this was too much love and devotion to show to Jesus.

i. If we are extravagant in our love for Jesus, *He* will not criticize us; that is what Judas did. Are we like Mary, extravagant in our love for Jesus, or are we like Judas, criticizing others who are?

c. **She has done this for the day of My burial:** Mary knew something that the disciples didn't understand. She knew that Jesus was going to die, and so she was compelled to offer this extravagant gift of devotion to Jesus. Mary had more insight than others because she spent time at the feet of Jesus.

i. "This was the moment at which Jesus was symbolically set apart for burial by one who really understood what was happening." (Boice)

3. (Joh_12:9-11) The plot to kill both Jesus and Lazarus.

Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

a. **The chief priests plotted to put Lazarus to death also:** The **chief priests** were mostly Sadducees, and the Sadducees didn't believe in the resurrection. Lazarus was a living example of life after death, and having him around was an embarrassment to their theological system. For them, there was only one solution to this embarrassing problem - **to put Lazarus to death also.**

b. **On account of him many of the Jews went away and believed in Jesus:** This made the problem of the chief priests worse. Lazarus was drawing people to Jesus and in the opinion of these religious leaders he had to be stopped.

B. The triumphal entry.

1. (Joh_12:12-16) The crowd greets Jesus as a coming King. The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed *is* He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

a. **Hosanna! "Blessed is He who comes in the name of the LORD!"** This large, enthusiastic crowd greeted Jesus with words from the Messianic Psa_118:25-26. The cry **Hosanna!** meant "save now," and on this day the crowd received Jesus as a triumphant Messiah.

b. **The King of Israel:** This shows that the crowd, in shouting “*save now!*” had in mind political salvation from the oppression of the Romans. But Jesus showed that His purpose was peace by riding a **donkey**, in fulfillment of prophecy (the cited passage in Zec_9:9).

c. **Took branches of palm trees:** Palm branches were a symbol of Jewish nationalism since the time of the Maccabees.

This was a patriotic rally, and the crowds looked to Jesus as a political and national savior, but not a spiritual savior.

2. (Joh_12:17-19) The crowds come after Jesus, to the dismay of the leaders.

Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign. The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”

a. **For this reason the people also met Him, because they heard that He had done this sign:** The crowds adored Jesus because they believed that the raising of Lazarus from the dead established Jesus’ credentials as a conquering Messiah.

i. “One who could summon a dead man back to life would certainly be able to deliver the holy city from the yoke of Caesar.” (Bruce)

b. **Look, the world has gone after Him!** The popularity of Jesus was offensive to His enemies. It made them feel that they were **accomplishing nothing**. It makes us happy to see the enemies of Jesus frustrated.

C. The hour has come.

1. (Joh_12:20-23) Greeks come to meet Jesus.

Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” Philip came and told Andrew, and in turn Andrew

and Philip told Jesus. But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

a. **Sir, we wish to see Jesus:** Jesus previously said that the time was not ready (Joh_2:4 and Joh_7:6). He took the seeking interest of Gentiles as the signal that now **the hour has come that the Son of Man should be glorified.**

i. The fact that His hour had not yet come had delivered Him from violence before (Joh_7:30; Joh_8:20). Now that **the hour has come**, it is time for Jesus to make the final sacrifice.

ii. Jesus never really responded to the Greeks here, but He would on the other side of the cross. So that these Greeks, as well as others, could receive the new life He offered, then Jesus must die (**be glorified**) first.

b. **The hour has come that the Son of Man should be glorified:** Jesus didn’t mean that He would be **glorified** in the eyes of men. That just happened at the triumphal entry. The glorification Jesus pointed to here was being **glorified** on the cross. Something the world could only see as disgraceful humiliation, Jesus saw as being **glorified**.

2. (Joh_12:24-26) Jesus explains why He is willing to face death.

“Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.”

a. **Unless a grain of wheat falls to the ground and dies:** Just as a seed will never become a plant unless it “dies” and is “buried” so the death and burial of Jesus is necessary to His glorification. Before there can be resurrection power and fruitfulness, there must be death.

b. **Loves his life . . . hates his life:** We are called to *hate* our life in the sense that we disregard it, but in the sense

that we freely give it up for God. Our life is precious to us, but only because it is something we can give to Jesus.

i. Jesus focused our hatred of life when He said **hates his life in this world**. We are to disregard our life in this world, seeing instead that we are mere pilgrims and sojourners, with our home in heaven instead of earth (Heb_11:13-16).

c. **If anyone serves Me, let him follow Me**: If we are Christians, we must follow Jesus in this path of others-centered and heaven-centered living.

i. This path will lead us to the way of the cross, but it will also take us to the resurrection glory of the empty tomb.

3. (Joh_12:27-28 a) At the crucial hour, Jesus expresses His resolve.

“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. Father, glorify Your name.”

a. **My soul is troubled**: Jesus received this crucial hour, yet it troubled Him because He knew what the agonies of the cross would involve.

b. **And what shall I say? “Father, save Me from this hour?”** Knowing this was the crucial hour, Jesus could not ask to escape the hour, because **for this purpose I came to this hour**. The cross, which had cast a shadow over the entire life and ministry of Jesus, would now become a reality in the life of Jesus.

4. (Joh_12:28-30) The Father testifies to Jesus in a voice from heaven.

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.” Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.” Jesus answered and said, “This voice did not come because of Me, but for your sake.

a. **Then a voice came from heaven**: This is the third audible Divine testimony to Jesus’ status as the Son of God, after the Divine voice at His baptism and His transfiguration.

b. **This voice did not come because of Me, but for your sake:** Jesus didn't need this confirmation, but it was for the benefit of the onlookers, especially the disciples.

5. (Joh_12:31-36) Jesus plainly proclaims His death.

"Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all *peoples* to Myself." This He said, signifying by what death He would die. The people answered Him, "We have heard from the law that the Christ remains forever; and how *can* You say, 'The Son of Man must be lifted up'? Who is this Son of Man?" Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them.

a. **Now is the judgment of this world:** The world system was judged by its treatment of Jesus at the cross. The cross not only judged the world it also defeated Satan (**now the ruler of this world will be cast out**). The defeat of the world and Satan was God's victory and the victory of the people of God.

i. Col_2:14-15 vividly describes the defeat of Jesus at the cross: *having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.*

Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

b. **If I am lifted up from the earth:** The verb used for **lifted up** (the ancient Greek word *hypsothenai*) has a deliberate double meaning. It means both a literal *elevation* (as in being raised up on a cross) and *exaltation* (being raised in rank or honor).

i. We don't "lift up" Jesus with our praises in the sense He means here. He *was* lifted up on the cross, and we proclaim

that fact to the world. We lift Jesus up by preaching Christ (1Co_1:23).

c. **We have heard from the law that the Christ remains forever:** The people had been taught only the passages from **the law** (the Old Testament) which speak of the triumph of the Messiah. They were virtually unaware of the passages that speak of His suffering (such as Psalms 22 and Isaiah 53).

i. This crowd who greeted a political conqueror with such enthusiasm didn't want to consider His sacrificial death. It didn't fit in with their idea of what a Messiah should be.

d. **A little while longer the light is with you . . . While you have the light, believe in the light:** We must believe on Jesus while the light is there, because it won't last forever. God's Spirit will not always strive with man (Gen_6:3), and we must answer His call while it rings to us.

6. (Joh_12:37-41) John explains their unbelief in light of Old Testament prophecy.

But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?" Therefore they could not believe, because Isaiah said again: "He has blinded their eyes and hardened their hearts, lest they should see with *their* eyes, lest they should understand with *their* hearts and turn, so that I should heal them." These things Isaiah said when he saw His glory and spoke of Him.

a. **Although He had done so many signs before them, they did not believe in Him:** John is answering the question "if Jesus was so great, why didn't everybody believe on Him?" John reminds us that this was prophesied in these two quotations from Isaiah.

b. **Therefore they could not believe:** It is possible to harden your heart to the place where you *can not* believe. Therefore we must believe while there is light.

c. **He has blinded their eyes and hardened their heart:** There comes a place where God will strengthen us in our decision, whether *for* Jesus or *against* Jesus. Ultimately, before God, we get what we want, and those who push Jesus away will not have to endure eternity with Him.

7. (Joh_12:42-43) Some of the rulers have a feeble belief in Jesus.

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

a. **They did not confess Him:** Though some of the religious leaders **believed in Him**, they would not publicly proclaim it, because they were afraid to loose their position. This **love of the praise of men** is deadly, and keeps many from a life fully committed to God.

b. **Lest they should be put out of the synagogue:** Is it possible to be a secret follower of Jesus? Only temporarily; either the secrecy will cancel out the belief, or the belief will cancel out the secrecy.

8. (Joh_12:44-50) A final appeal to belief: Jesus makes a last, passionate appeal to the multitude.

Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me. I have come *as* a light into the world, that whoever believes in Me should not abide in darkness. And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has that which judges him; the word that I have spoken will judge him in the last day. For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak.

And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

a. **Then Jesus cried out and said:** These are the last words in John's gospel from Jesus to the public. In this last speech to the multitude, Jesus emphasized the themes of all His previous preaching in John.

b. **He who sees Me sees Him who sent Me:** Jesus stressed His unity with God the Father.

c. **I have come as light into the world:** Jesus stressed His own truthfulness, and the *need* man has to follow Jesus.

d. **I do not judge Him:** Jesus stressed His love and acceptance for the sinner; yet **the word that I have spoken will judge Him** - there are inescapable consequences for rejecting Jesus.

e. **I have not spoken on My own authority:** Jesus stressed His own submission to God the Father. His authority flowed from His submission to God the Father.

(Joh 12:2) So they prepared a dinner for Jesus² there. Martha³ was serving, and Lazarus was among those present at the table⁴ with him.

(Joh 12:3) Then Mary took three quarters of a pound⁵ of expensive aromatic oil from pure nard⁶ and anointed the feet of Jesus. She⁷

then wiped his feet dry with her hair. (Now the house was filled with the fragrance of the perfumed oil.)⁸

(Joh 12:4) But Judas Iscariot, one of his disciples (the one who was going to betray him)⁹ said, (Joh 12:5) "Why wasn't this oil sold for three hundred silver coins¹⁰ and the money¹¹ given to the poor?"

(Joh 12:6) (Now Judas¹² said this not because he was concerned about the poor, but because he was a thief. As keeper of the money box,¹³ he used to steal what was put into it.)¹⁴

(Joh 12:7) So Jesus said, "Leave her alone. She has kept it for the day of my burial.¹⁵

(Joh 12:8) For you will always have the poor with you, but you will not always have me!"¹⁶

(Joh 12:9) Now a large crowd of Judeans¹⁷ learned¹⁸ that Jesus¹⁹ was there, and so they came not only because of him²⁰ but also to see Lazarus whom he had raised from the dead.

(Joh 12:10) So the chief priests planned to kill Lazarus too,²¹

(Joh 12:11) for on account of him many of the Jewish people from Jerusalem²² were going away and believing in Jesus.

(Joh 12:12) ***The Triumphal Entry***

The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.²³

(Joh 12:13) So they took branches of palm trees²⁴ and went out to meet him. They began to shout,²⁵ " ***Hosanna!*** ²⁶

Blessed is the

one who comes in the name of the Lord! ²⁷ Blessed is²⁸ the king of Israel!"

(Joh 12:14) Jesus found a young donkey²⁹ and sat on it, just as it is written,

(Joh 12:15) " ***Do not be afraid, people of Zion;*** ³⁰ ***look, your king is coming, seated on a donkey's colt!*** " ³¹

(Joh 12:16) (His disciples did not understand these things when they first happened,³² but when Jesus was glorified,³³ then they remembered that these things were written about him and that these things had happened³⁴ to him.)³⁵

(Joh 12:17) So the crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify about it.³⁶

(Joh 12:18) Because they had heard that Jesus³⁷ had performed this miraculous sign, the crowd went out to meet him.

(Joh 12:19) Thus the Pharisees³⁸ said to one another, "You see that you can do nothing. Look, the world has run off after him!"

(Joh 12:20) ***Seekers***

Now some Greeks³⁹ were among those who had gone up to worship at the feast.

(Joh 12:21) So these approached Philip,⁴⁰ who was from Bethsaida in Galilee, and requested,⁴¹ "Sir, we would like to see Jesus."

(Joh 12:22) Philip went and told Andrew, and they both⁴² went and told Jesus.

(Joh 12:23) Jesus replied,⁴³ "The time⁴⁴ has come for the Son of Man to be glorified.⁴⁵

(Joh 12:24) I tell you the solemn truth,⁴⁶ unless a kernel of wheat falls into the ground and dies, it remains by itself alone.⁴⁷ But if it dies, it produces⁴⁸ much grain.⁴⁹

(Joh 12:25) The one who loves his life⁵⁰ destroys⁵¹ it, and the one who hates his life in this world guards⁵² it for eternal life.

(Joh 12:26) If anyone wants to serve me, he must follow⁵³ me, and where I am, my servant will be too.⁵⁴ If anyone serves me, the Father will honor him.

(Joh 12:27) "Now my soul is greatly distressed. And what should I say? 'Father, deliver me⁵⁵ from this hour'?⁵⁶ No, but for this very reason I have come to this hour.⁵⁷

(Joh 12:28) Father, glorify your name." Then a voice came from heaven,⁵⁸ "I have glorified it,⁵⁹ and I will glorify it⁶⁰ again."

(Joh 12:29) The crowd that stood there and heard the voice⁶¹ said that it had thundered. Others said that an angel had spoken to him.⁶²

(Joh 12:30) Jesus said,⁶³ "This voice has not come for my benefit⁶⁴ but for yours.

(Joh 12:31) Now is the judgment of this world; now the ruler of this world⁶⁵ will be driven out.⁶⁶

(Joh 12:32) And I, when I am lifted up from the earth, will draw all people⁶⁷ to myself."

(Joh 12:33) (Now he said this to indicate clearly what kind of death he was going to die.)⁶⁸

(Joh 12:34) Then the crowd responded,⁶⁹ "We have heard from the law that *the Christ* ⁷⁰ *will remain forever.*⁷¹ How⁷² can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

(Joh 12:35) Jesus replied,⁷³ "The light is with you for a little while longer.⁷⁴ Walk while you have the light, so that the darkness may not overtake you.⁷⁵ The one who walks in the darkness does not know where he is going.

(Joh 12:36) While you have the light, believe in the light, so that you may become sons of light."⁷⁶ When Jesus had said these things, he went away and hid himself from them.

(Joh 12:37) ***The Outcome of Jesus' Public Ministry Foretold***

Although Jesus⁷⁷ had performed⁷⁸ so many miraculous signs before them, they still refused to believe in him, (Joh 12:38) so that the word⁷⁹ of Isaiah the prophet would be fulfilled. He said,⁸⁰ " ***Lord, who has believed our message, and to***

whom has the arm of the Lord ⁸¹ ***been revealed?*** "⁸²

(Joh 12:39) For this reason they could not believe,⁸³ because again Isaiah said,

(Joh 12:40) " ***He has blinded their eyes and hardened their heart,*** ⁸⁴

so that they would not see with their eyes

and understand with their heart, ⁸⁵

and turn to me, ⁸⁶ ***and I would heal them.*** "⁸⁷

(Joh 12:41) Isaiah said these things because he saw Christ's⁸⁸ glory, and spoke about him.

(Joh 12:42) Nevertheless, even among the rulers⁸⁹ many believed in him, but because of the Pharisees⁹⁰ they would not confess Jesus to be the Christ,⁹¹ so that they would not be put out of⁹² the synagogue.⁹³

(Joh 12:43) For they loved praise⁹⁴ from men more than praise⁹⁵ from God.

(Joh 12:44) ***Jesus' Final Public Words***

But Jesus shouted out,⁹⁶ "The one who believes in me does not believe in me, but in the one who sent me,⁹⁷

(Joh 12:45) and the one who sees me sees the one who sent me.⁹⁸

(Joh 12:46) I have come as a light into the world, so that everyone who believes in me should not remain in darkness.

(Joh 12:47) If anyone⁹⁹ hears my words and does not obey them,¹⁰⁰ I do not judge him. For I have not come to judge the world, but to save the world.¹⁰¹

(Joh 12:48) The one who rejects me and does not accept¹⁰² my words has a judge;¹⁰³ the word¹⁰⁴ I have spoken will judge him at the last day.

(Joh 12:49) For I have not spoken from my own authority,¹⁰⁵ but the Father himself who sent me has commanded me¹⁰⁶ what I should say and what I should speak.

(Joh 12:50) And I know that his commandment is eternal life.¹⁰⁷ Thus the things I say, I say just as the Father has told me."¹⁰⁸

(Joh 13:1) ***Washing the Disciples' Feet***

Just before the Passover feast, Jesus knew that his time¹ had come to depart² from this world to the Father. Having loved his own who were in the world, he now loved them to the very end.³

(Guzik)

Joh 13:1-38

John 13 - JESUS, THE LOVING SERVANT

A. Jesus washes the disciples' feet.

1. (Joh_13:1) Jesus and His disciples at a last meeting before His arrest.

Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

a. **Now before the feast of the Passover:** This gives us a time reference. Jesus is about to share a meal with His disciples, and scholars warmly debate if this meal was actually on the Passover, or if it was the Passover meal, but held a day before.

i. The chronology is an issue because in some passages, it seems that Jesus was crucified *on* the day of Passover. In other passages, it seems that Jesus was crucified the day *after* Passover. There are scores of potential solutions to the problem, but it's hard to say which one is the final answer.

ii. "The verbs for 'reclining' [Joh_13:23]. . . suggest that, although this meal fell 'before the (official) festival of the Passover' (verse 1) it was nevertheless treated by the participants as a Passover meal." (Bruce)

b. **Jesus knew that His hour had come:** Jesus lived His life in anticipation of this **hour**. He knew when it had not yet come (Joh_2:4). Up to this point, Jesus enjoyed a unique protection because His hour had not yet come (Joh_7:30; Joh_8:20). Now, **Jesus knew that His hour had come**. He spoke of this awareness in Joh_12:23-27 and even said that *for this purpose I came to this hour*.

i. Indeed, **His hour had come**. Jesus' public ministry is over. In close to 24 hours, Jesus will hang on the cross. This is the beginning of the end, and Jesus will use these last precious hours to minister to His disciples.

c. **That He should depart this world to the Father:** The cross is not *specifically* mentioned in Joh_13:1, but casts a shadow over almost every word. We see the shadow of the cross over **His hour had come**. We see the shadow of the cross over **loved them to the end**. But we also see the shadow of the cross over **depart this world**. It is phrased softly, but there is an iron-hard reality underneath the soft cover. Jesus would only **depart this world** through the cross.

d. **Having loved:** Surely, Jesus had **loved** His disciples. He led them, taught them, cared for them, protected them.

What Jesus had given them already was more than any other teacher or leader could give his followers.

e. **Having loved His own:** There is a love Jesus has for all people, and then there is a love for **His own**. It isn't so much that Jesus' *love* is different, but the dynamic of the love relationship is different. The love of Jesus for **His own** is greater, because it has a response, and love answers to love.

i. Jesus has done *some* things for *all* men. He has also done *all* things for *some* men - **His own who were in the world**.

f. **He loved them to the end:** Jesus had **loved His own**. But He hadn't finished loving them. He would love **them to the end**. The idea behind the phrase **to the end** is "to the fullest extent, to the uttermost."

i. **To the end** means *to the end of Jesus' earthly life*. Though the disciples gave up on Him, He never gave up on them. Though they stopped thinking about Jesus, and were only thinking of themselves, He never stopped thinking of them. Whose problems were worse -

Jesus' or the disciples'? Who was concerned more for the other? He loved them **to the end**.

ii. **To the end** means a *love that will never end*. Jesus will never stop loving **His own**. It isn't a love that comes and goes, that is here today and gone tomorrow.

iii. **To the end** means a *love that reaches to the fullest extent*. Some translations have "He loved them to the uttermost." Jesus poured out the cup of His love to the bottom for us.

2. (Joh_13:2-5) Jesus washes the disciples' feet.

And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.

a. **Supper being ended:** Some ancient manuscripts have “supper was now in progress” instead of **supper being ended**. This probably makes more sense, and the difference is of one letter in the ancient Greek language.

i. “‘Supper was now in progress’ is a preferable reading to the variant ‘Supper having ended,’ chiefly because the sequel (Joh_12:30) makes it plain that supper had not ended. The point is that supper had already begun when Jesus rose from the table and began to wash the disciples’ feet.” (Bruce)

b. **The devil having already put it into the heart of Judas:** Judas was led by the devil. Before this chapter is finished, John will show us the extent of Judas’ depravity. Luk_22:3 describes how *Satan entered Judas* shortly before this.

i. It may well be that a better translation is *the devil had already made up his mind that Judas Iscariot, Simon’s son, should betray him*. Satan was looking for a man to betray Jesus, and had probably been “cultivating” Judas for a long time. But now the choice was made.

Judas was his man.

c. **Jesus, knowing that the Father had given all things into His hands:** This wasn’t something that Jesus came to know just at this hour. Several years before in His ministry, Jesus said *The Father loves the Son, and has given all things into His hand*. (Joh_3:35) But this means that at this particular time, and in this particular circumstance, it was *important* that Jesus knew **the Father had given all things into His hands**.

i. It was important because of the *hour*. Jesus is about to face the agony of crucifixion and the terror of standing in the place of guilty sinners before the righteous wrath of God the Father.

At the same time, Jesus went into this situation as a *victor*, not as a *victim*. He could have backed out any time He

wanted to, because **the Father had given all things into His hands.**

ii. It was important because of the *circumstance*. Jesus is about to lower Himself, literally stooping in humble service to His disciples. But as He serves in this humble way, He does not do it from *weakness*. He does it from a position of *all authority*, because **the Father had given all things into His hands.**

d. **And that He had come from God and was going to God:** Jesus didn't only know His *authority*, He also knew His *relationship* with God. He knew His identity, as one who **had come from God**, and as one who **was going to God**. Knowing His past with God the Father, and His future with God the Father, what else could He do but glorify Him in the present?

e. **Began to wash the disciples' feet:** At this moment of deep meaning, Jesus did something that must have almost seemed crazy. He began to do the job of the lowest servant in the household. He **began to wash the disciples' feet.**

i. At this critical moment, at this evening before the torture of the cross, Jesus doesn't think of Himself. He thinks about His disciples. Truly, this is *loving them to the end*. After all, Jesus' disciples treated Him badly - and were about to treat Him even worse, forsaking Him completely - yet He loved them.

ii. Jesus *completely* gave Himself to washing their feet. Look at how thorough He was in this work. First, He **rose from supper**. Then Jesus **laid aside His garments**, which had to remind Him of what waited in just a few hours, when He would be stripped of **His garments** and be crucified. Jesus then **took a towel and girded Himself**. Finally Jesus **poured water into a basin**. If Jesus wanted to just display the *image* of a servant, He would have had a servant or one of the disciples do all this preparation work. He then would have quickly wiped a damp cloth on a few dirty feet and consider the job done. That would give the *image* of

servanthood and loving leadership, but Jesus gave Himself *completely* to this work.

iii. This was an *extreme* act of servanthood. According to the Jewish laws and traditions regarding the relationship between a teacher and his disciples, a teacher had no right to demand or expect that his disciples would wash his feet. How much more unthinkable was it that the Master would wash His disciple's feet?

iv. "He disrobed himself, though angels longed to cast the imperial purple about his shoulders. With all things in his hand, he yet took a towel and wiped the disciples' feet."
(Spurgeon)

f. And to wipe them with the towel with which He was girded: As Jesus went around the table, washing and drying the feet of His disciples, it was a dramatic scene. Luk_22:23 says that the disciples entered the room debating who was greatest. By what He did, Jesus illustrates true greatness.

i. It was customary that the lowest servant of the house would wash the feet of the guests as they came into the house, especially for a formal meal like this. For some reason, this didn't happen when Jesus and the disciples came into the room. So they ate their meal with dirty feet.

ii. This was more awkward than we might think. First, because of the sandals they wore and the roads they walked on, the feet would be dirty. Second, the disciples would eat a formal meal like this at a table known as a *triclinium*. This was a low (coffee-table height), U-shaped table. The guests would sit, and their status at the meal was reflected by how close they were seated to the host or leader of the meal. Because the table was low, they didn't sit on chairs.

They leaned on pillows, with their feet behind them. This meant that dirty feet could be unpleasantly close to the table during the meal. So the unwashed feet were conspicuous.

iii. So why didn't any of the disciples do this first? Any of the disciples would have gladly washed Jesus' feet. But they

could not wash *His* without having to be available to wash the others' feet, and that would have been an intolerable admission of inferiority among their fellow competitors for the top positions in the disciples' hierarchy. So no one's feet got washed!

g. In all of this, Jesus essentially acted out a parable for the disciples. Jesus knew better that actions speak louder than words. So when He wanted to teach the proud, arguing disciples about true humility, He didn't just *say* it - He *showed* it. And He showed it in a way that illustrated His whole work on behalf of *His own*.

o Jesus **rose from supper**, a place of rest and comfort

o Jesus rose from His throne in heaven, a place of rest and comfort

o Jesus **laid aside His garments**, taking off His covering

o Jesus laid aside His glory, taking off His heavenly covering

o Jesus **took a towel and girded Himself**, being ready to work
o Jesus took the form of a servant, and came ready to work

o Jesus **poured water into a basin**, ready to clean

o Jesus poured out His blood to cleanse us from the guilt and penalty of sin

o Jesus *sat down again* (Joh_13:12) after washing their feet
o Jesus sat down at the right hand of God the Father after cleansing us

i. We know this whole lesson did "stick" powerfully. Decades later, when Peter wrote to Christians about humility, he put it like this: *Yes, all of you be submissive to one another, and be clothed with humility* (1Pe_5:5). More literally, Peter wrote: "wrap the apron of humility around yourself." Surely, what Jesus did here stuck in his mind, and in his heart.

3. (Joh_13:6-11) Jesus overcomes Peter's objections and washes his feet.

Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will

know after this.” Peter said to Him, “You shall never wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!” Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.” For He knew who would betray Him; therefore He said, “You are not all clean.”

a. **You shall never wash my feet!** Knowing the layout of a typical table and Passover meal, we have reason to believe Peter was seated at the far end of the U-shaped table from Jesus. Probably, Jesus came to Peter last of all. Perhaps Peter thought, “All these guys missed the point by letting Jesus wash their feet. He wants us to protest, and proclaim that He is too great, and we are too unworthy, to have Him wash our feet!” So, Peter makes this dramatic statement.

i. At the same time, Peter clearly felt uncomfortable with having Jesus perform such a humble act of service for him. This example of the servant’s heart of Jesus made Peter and the others look pretty proud by comparison.

b. **If I do not wash you, you have no part with Me:** If we do not accept the humble service of Jesus to cleanse us, we have no part with Him. Jesus does not wash our feet literally, as He did for the disciples. But He did humbly die on the cross to cleanse us, and we must receive it.

i. This foot washing is a powerful lesson in humility. But it is more than that. The deeper meaning here is that there is Jesus has no fellowship with those who have not been cleansed by Him.

c. **Lord, not my feet only, but also my hands and my head!** Peter, in his request to be fully washed, is still reluctant to let Jesus do as He wants. Peter wants to tell Jesus what to do. Jesus - though the servant of all - is still God’s appointed leader. He won’t allow Peter to monopolize this situation, and set things on a wrong course.

i. Sometimes we show a servant's heart by accepting the service of others for us. If we only serve, and refuse to be served, it can be a sign of deeply rooted and well-hidden pride. "Man's humility does not begin with the giving of service; it begins with the readiness to receive it.

For there can be much pride and condescension in our giving of service." (Temple)

4. (Joh_13:12-17) Jesus explains what He did, and calls His disciples to follow His example.

So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you say well, for *so* I am. If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

a. **You also ought to wash one another's feet:** Jesus plainly and powerfully says that this is the attitude that must mark His followers, especially the leadership of the church.

i. **You also ought to wash one another's feet:** Some try to fulfill this with foot washing ceremonies. Surely, if it is done with the right heart it can be a blessing, but Jesus wasn't talking about a ceremony here. "Every year they hold a theatrical feet-washing, and when they have discharged this empty and bare ceremony they think they have done their duty finely and are then free to despise their brethren. But more, when they have washed twelve men's feet they cruelly torture all Christ's members and thus spit in the face of Christ Himself. This ceremonial comedy is nothing but a shameful mockery of Christ. At any rate, Christ does not enjoin an annual ceremony here, but tells us to be ready all

through our life to wash the feet of our brethren.” (Calvin, cited by Morris)

ii. If we are going to wash one another’s feet, we should be careful of the temperature of the water. Sometimes we try to wash someone with our water too *hot* - we are too fervent and zealous. Sometimes our water is too *cold* - we are cold and distant in heart to them. The temperature needs to be in the middle. We should also remember that we can’t *dry-clean* someone else’s feet. Jesus washed us *with the washing of water by the word* (Eph_5:26), we should use the same “water” in ministering to others.

b. **Wash one another’s feet:** We, like the disciples, would gladly wash the feet of Jesus. But He tells us to wash **one another’s** feet. Anything we do for each another that washes away the grime of the world and the dust of defeat and discouragement is foot washing.

i. “In the world they criticize: this is the business of the public press, and it is very much the business of private circles. Hear how gossips say, ‘Do you see that spot? What a terrible walks that man must have had this morning: look at his feet! He has been very much in the mire you can see, for there are the traces upon him.’ That is the world’s way. Christ’s way is very different. He says nothing, but takes the basin and begins to wash away the stain. Do not judge and condemn, but seek the restoration and the improvement of the erring.” (Spurgeon)

c. **If you know these things, happy are you if you do them:** The *theory* of being a servant isn’t worth very much. But the *practice* of being a servant pleases God and fulfills our calling.

i. “If there is a position in the church where the worker will have to toil hard and get no thanks for it, take it, and be pleased with it. If you can perform a service, which few will ever seek to do themselves, or appreciate when performed by others, yet occupy it with holy delight. Covet humble work, and when you get it be content to continue in it. There is no great rush after the lowest places, you will rob no one

by seeking them.” (Spurgeon) B. Jesus sends Judas away after favoring him.

1. (Joh_13:18-21) Jesus reveals He will be betrayed by one of the twelve.

“I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me.’ Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*. Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I say to you, one of you will betray Me.”

a. **Lifted his heel against me** means “has given me a great fall” or “has taken cruel advantage of me.” To the eastern idea of hospitality, for one who **eats bread with Me** to lift **up his heel against Me** was great betrayal and treachery.

b. Jesus was **troubled in spirit** at this; He was not unfeeling or emotionally detached from the events surrounding His passion. He loved Judas, and was troubled for Judas’ sake, not His own.

c. **Most assuredly, I say to you, one of you will betray Me**: By revealing the traitor, Jesus shows that He is in control of these events; He is not being taken by surprise.

2. (Joh_13:22-30) Judas departs.

Then the disciples looked at one another, perplexed about whom He spoke. Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved. Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Jesus’ breast, he said to Him, “Lord, who is it?” Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped *it*.” And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon. Now after the piece of bread, Satan entered him. Then Jesus said to him,

“What you do, do quickly.” But no one at the table knew for what reason He said this to him. For some thought, because Judas had the money box, that Jesus had said to him, “Buy *those things* we need for the feast,” or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night.

a. **Simon Peter therefore motioned to him to ask who it was of whom He spoke:** Peter’s question to John (the disciple **whom Jesus loved**) may have been prompted by a desire to take preventative action.

Peter couldn’t discreetly ask Jesus, so he asked John.

b. **Leaning back on Jesus’ breast, he said to Him:** At a special or ceremonial meal like this they would lay on their stomachs around a U shaped table, leaning on their left elbow and eating with their right hand.

c. **It is he to whom I shall give a piece of bread when I have dipped it:** The giving of the dipped bread designated special honor, like a toast; it was a mark of courtesy and esteem.

i. Jesus showed great love to Judas, giving him the chance to repent. Had Judas repented, his past intention would have been secret before the disciples.

ii. Earlier at this dinner, the washing of feet displayed a degree of sacrificial love and service not seen before the cross. Now, the giving of the dipped bread to Judas showed the height of love for enemies, previous to the cross.

d. Judas departs - into the **night**. It may have been that the events earlier at the dinner made Judas decide that he didn’t want anything to do with a foot-washing Messiah, with a Messiah who would perform such a humble act.

i. “His act, however, was more than an incidental act of treachery; he sold himself to the power of evil.” (Tenney)

ii. Judas is typical of many who reject Jesus, in that he had no lack of opportunity for repentance or he did not lack a good example. Judas simply shows man’s sin nature.

C. A new commandment.

1. (Joh_13:31-32) Jesus saw the cross as supreme glorification, not supreme humiliation.

So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.”

a. It is emphasized in these two verses: **glorified . . . glorified . . . glorified . . . glorify . . . glorify.**

Five references to glory in two verses! Jesus saw the cross in terms of glory, instead of humiliation.

2. (Joh_13:33) Jesus plainly reveals His soon departure.

“Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.”

a. **I shall be with you a little while longer . . . Where I am going, you cannot come:** This would have been like an earthquake to the disciples. They had literally left everything to follow Jesus, and expected to be high-ranking officials in His government when He took political control of Israel as Messiah. They have followed Him for three years, enduring a lot, and now He says, “I’m leaving you”?

b. Jesus will explain this dramatic statement and comfort the disciples concerning this all the way through the end of John 14.

3. (Joh_13:34-35) In light of the coming storm, Jesus tells of a **new commandment**.

“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”

a. **A new commandment:** The specific ancient Greek work used here for **new** here implies freshness, or the opposite of outworn, rather than recent or different. It isn’t that this **commandment** was just invented, but it will be presented in a new, fresh way.

b. **That you love one another:** “Whereas the Old Testament demanded that men should love their neighbors as themselves, the New Law is that they should love the brethren better than themselves, and die for their friends.” (Hoskyns)

c. **As I have loved you:** The *command* to love wasn’t new; but the *extent* of love just displayed by Jesus was new, as would be the display of the cross. Love was newly defined from His example.

d. **By this all will know that you are My disciples:** Love is the mark of the fellowship of true believers, and all other criteria are strictly secondary.

4. (Joh_13:36-38) Peter’s denial of Jesus is predicted.

Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.” Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.” Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.”

a. **I will lay down my life for Your sake:** Poor Peter! He *would* have died for Jesus right then but he later failed because his devotion was based on emotion.

i. Emotion is vital to the Christian walk, but it can’t be its power or foundation.

ii. We see a different Peter when his walk is no longer built on emotion, but on the work of Jesus on the cross and the empowering of the Holy Spirit.

b. **Till you have denied Me three times:** Poor Peter! He would have died for Jesus but he could not stand being laughed at for Jesus’ sake. To him, a servant-girl’s tongue was sharper than an executioner’s sword.

(Joh 13:2) The evening meal⁴ was in progress, and the devil had already put into the heart⁵ of Judas Iscariot, Simon's son, that he should betray⁶ Jesus.⁷

(Joh 13:3) Because Jesus⁸ knew that the Father had handed all things over to him,⁹ and that he had come from God and was going back to God, (Joh 13:4) he got up from the meal, removed¹⁰ his outer clothes,¹¹ took a towel and tied it around himself.¹²

(Joh 13:5) He poured water into the washbasin and began to wash the disciples' feet and to dry them with the towel he had wrapped around himself.¹³

(Joh 13:6) Then he came to Simon Peter. Peter¹⁴ said to him, "Lord, are you going to wash¹⁵ my feet?"

(Joh 13:7) Jesus replied,¹⁶ "You do not understand¹⁷ what I am doing now, but you will understand¹⁸ after these things."

(Joh 13:8) Peter said to him, "You will never wash my feet!"¹⁹ Jesus replied,²⁰ "If I do not wash you, you have no share with me."²¹

(Joh 13:9) Simon Peter said to him, "Lord, wash²² not only my feet, but also my hands and my head!"

(Joh 13:10) Jesus replied,²³ "The one who has bathed needs only to wash his feet,²⁴ but is completely²⁵ clean.²⁶ And you disciples²⁷

are clean, but not every one of you."

(Joh 13:11) (For Jesus²⁸ knew the one who was going to betray him. For this reason he said, "Not every one of you is²⁹ clean.")³⁰

(Joh 13:12) So when Jesus³¹ had washed their feet and put his outer clothing back on, he took his place at the table³² again and said to them, "Do you understand³³ what I have done for you?

(Joh 13:13) You call me 'Teacher' and 'Lord,' and do so correctly,³⁴ for that is what I am.³⁵

(Joh 13:14) If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another's feet.

(Joh 13:15) For I have given you an example³⁶ — you should do just as I have done for you.

(Joh 13:16) I tell you the solemn truth,³⁷ the slave³⁸ is not greater than his master, nor is the one who is sent as a messenger³⁹ greater than the one who sent him.

(Joh 13:17) If you understand⁴⁰ these things, you will be blessed if you do them.

(Joh 13:18) ***The Announcement of Jesus' Betrayal***

"What I am saying does not refer to all of you. I know the ones I have chosen. But this is to fulfill the scripture,⁴¹ "

The one who

eats my bread ⁴² ***has turned against me.***⁴³

(Joh 13:19) I am telling you this now,⁴⁴ before it happens, so that when it happens you may believe⁴⁵ that I am he.⁴⁶

(Joh 13:20) I tell you the solemn truth,⁴⁷ whoever accepts⁴⁸ the one I send accepts me, and whoever accepts me accepts the one who sent me."⁴⁹

(Joh 13:21) When he had said these things, Jesus was greatly distressed⁵⁰ in spirit, and testified,⁵¹ "I tell you the solemn truth,⁵² one of you will betray me."⁵³

(Joh 13:22) The disciples began to look at one another, worried and perplexed⁵⁴ to know which of them he was talking about.

(Joh 13:23) One of his disciples, the one Jesus loved,⁵⁵ was at the table⁵⁶ to the right of Jesus in a place of honor.⁵⁷

(Joh 13:24) So Simon Peter⁵⁸ gestured to this disciple⁵⁹ to ask Jesus⁶⁰ who it was he was referring to.⁶¹

(Joh 13:25) Then the disciple whom Jesus loved⁶² leaned back against Jesus' chest and asked him, "Lord, who is it?"

(Joh 13:26) Jesus replied,⁶³ "It is the one to whom I will give this piece of bread⁶⁴ after I have dipped it in the dish."⁶⁵ Then he dipped the piece of bread in the dish⁶⁶ and gave it to Judas Iscariot, Simon's son.

(Joh 13:27) And after Judas⁶⁷ took the piece of bread, Satan entered into him.⁶⁸ Jesus said to him,⁶⁹ "What you are about to do, do quickly."

(Joh 13:28) (Now none of those present at the table⁷⁰ understood⁷¹ why Jesus⁷² said this to Judas.⁷³

(Joh 13:29) Some thought that, because Judas had the money box, Jesus was telling him to buy whatever they needed for the feast,⁷⁴ or to give something to the poor.)⁷⁵

(Joh 13:30) Judas⁷⁶ took the piece of bread and went out immediately. (Now it was night.)⁷⁷

(Joh 13:31) ***The Prediction of Peter's Denial***

When⁷⁸ Judas⁷⁹ had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him.

(Joh 13:32) If God is glorified in him,⁸⁰ God will also glorify him in himself, and he will glorify him right away.⁸¹

(Joh 13:33) Children, I am still with you for a little while. You will look for me,⁸² and just as I said to the Jewish religious leaders,⁸³

'Where I am going you cannot come,'⁸⁴ now I tell you the same.⁸⁵

(Joh 13:34) "I give you a new commandment — to love⁸⁶ one another. Just as I have loved you, you also are to love one another.⁸⁷

(Joh 13:35) Everyone⁸⁸ will know by this that you are my disciples — if you have love for one another."

(Joh 13:36) Simon Peter said to him, "Lord, where are you going?" Jesus replied,⁸⁹ "Where I am going, you cannot follow me now, but you will follow later."

(Joh 13:37) Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you!"⁹⁰

(Joh 13:38) Jesus answered, "Will you lay down your life for me?⁹¹ I tell you the solemn truth,⁹² the rooster will not crow until you have denied me three times!

(Joh 14:1) ***Jesus' Parting Words to His Disciples***

"Do not let your hearts be distressed.¹ You believe in God;² believe also in me.

(Guzik)

Joh 14:1-31

John 14 - THE DEPARTING JESUS

A. The departing Jesus' relationship to the Father.

1. (Joh_14:1-4) Jesus assures a future reunion in His Father's house.

"Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. And where I go you know, and the way you know."

a. **Let not your heart be troubled:** Although He is leaving them bodily, it is not forever. Jesus is confident that He will meet Peter and the rest in His Father's house

b. **Let not your heart be troubled; you believe in God, believe also in Me:** Even though there was good reason why their hearts might be troubled, Jesus tells the disciples to challenge their troubled hearts with faith in the Father and the Son. They did not have to give into the emotions of fear and despair - they really could **let not your hearts be troubled**.

c. **I go to prepare a place for you:** You only **prepare a place** for someone if you are confident of their arrival. Jesus could only say this to the group after Judas had left. He would not go to prepare a place for Judas - at least not a place in His **Father's house**.

d. **Many mansions:** In light of the ancient Greek, "**mansions**" is better translated "dwelling places." The noun *mone* (connected to the verb *meno*, "stay" or "remain") means "a place to stay." But in light of God's character, it is better to translate it **mansions**. Whatever dwelling place God has for us in heaven, it will be as glorious as a mansion.

e. **To receive you to Myself; that where I am, there you may be also:** The entire focus of heaven is being

reunited with Jesus. Heaven is heaven not because of streets of gold, or pearly gates, or even the presence of angels. Heaven is heaven because Jesus is there.

i. Take comfort; even as He prepares a place for us, He prepares us for that place.

2. (Joh_14:5-6) Jesus is the exclusive way to the Father.

Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."

a. **I am the way, the truth, and the life:** In light of soon events, this declaration is a paradox. Jesus'

way would be the cross; He would be convicted by blatant *liars*; His body would soon lie *lifeless* in a tomb.

Because He took that way, He is **the way** to God; because He did not contest the lies we can believe He is **the truth**; because He was willing to die He becomes the channel of resurrection - **the life** to us.

b. **No one comes to the Father except through Me:** Is Jesus the only way to God? An often-heard disagreement with Christianity is "Jesus and Christianity are fine, and it is great that you have a way to God.

But I have my own way, and the Muslim has his, and the Buddhist has his. All roads lead to God if we are sincere in seeking Him."

i. If a Christian objects to such a statement, they are often met with the reply, "What right do you have to send me to Hell just because I don't believe in Jesus the way you do?"

ii. But the Bible tells us that Jesus is the only way to God. How can we say this? We begin with the basic truth that Jesus is at least *a way* to God. Was He a true or a false prophet?

Was He at the very least an honest man? If Jesus is a true prophet - or at least an honest man - then what He said about Himself is true. Therefore, Jesus is the only way to God.

iii. Simply put, if Jesus is not *the only* way to God, then He is not *any way* to God. If there are many roads to God, then Jesus is not one of them, because He absolutely claimed there was only one road to God, and He Himself was that road. If Jesus is not the only way to God, then He was not a

honest man; He was most certainly not a true prophet. He then would

either be a madman or a lying devil. There is no middle ground available to us.

iv. Sometimes people object and say, "I believe Jesus was an honest man, and I believe He was a true prophet. But I don't actually believe He said those things about Himself in the gospels. I believe Christians added those things in later on all by themselves." But there is no *objective* reason for a person to make a distinction between "Jesus really said this" or "Jesus really didn't say that." We have no ancient texts showing us just the supposedly "true"

sayings of Jesus. Any such distinction is based *purely* on subjective reasons - "I personally don't think Jesus would have said that, therefore He did not say that - later Christians just put those words in His mouth."

v. If it is all up to personal opinion - if we can determine what Jesus said or didn't say on our own whims - then we can just throw out the gospels period. It really is an all-or-nothing deal.

Either we take the words of Jesus as recorded by these historically reliable and accurate documents, or we throw it out all together.

vi. To take it a step further, it is not enough to merely believe in Jesus. Shockingly, that isn't narrow enough! The Bible also tells us the atoning work of Jesus on the cross was the only way salvation could be accomplished. In the Garden of Gethsemene, the night before His

death, Jesus prayed *if it is possible, let this cup pass from Me* (Mat_26:39). Jesus asked the Father if there was any other way to accomplish the salvation of man other than His atoning work on the cross, other than Him drinking the "cup" representing the wrath of God poured out upon Him in our place, let it be so. But there was no other way.

vii. Even the demons could admit the truth that Jesus was the Son of God (Mat_8:29); but they did not submit to Jesus

or believe in His atoning work on their behalf.

viii. The idea that all religious beliefs are equally valid, and all that matters is that we be sincere in our beliefs is so absurd that people would only apply it to religion. If you thought you were a cow - sincerely, of course - and insisted that you should stay outside and eat the lawn, men in white coats would take you away. Why won't they allow you to be sincere in your beliefs? Because they objectively know you are wrong. Why do we apply the same muddled thinking to religion?

ix. But is Christianity bigoted? Certainly, there are some who claim to be Christians who are in fact bigots. But Biblical Christianity is the most pluralistic, tolerant, embracing of other cultures religion on earth. In fact, Christianity is rather pluralistic - it is the one religion to embrace other cultures, and has the most urgency to translate the Scriptures into other languages. A Christian can keep their native language and culture, and follow Jesus in the midst of it. An early criticism of Christianity was the observation that they would take *anybody*! Slave or free; rich or poor; man or woman; Greek or Barbarian. All were accepted, but on the common ground of the truth as revealed in Jesus Christ. To leave that common ground is spiritual suicide, for both now and eternity.

3. (Joh_14:7-11) Jesus again explains His unity with and dependence on the Father.

"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works. Believe Me that I *am* in the Father and the

Father in Me, or else believe Me for the sake of the works themselves.”

a. **Have I been with you so long, and yet you have not known Me:** Jesus’ gentle rebuke might well be spoken to many church-goers today. After all our time with Jesus, do we really know Jesus?

b. **He who has seen Me has seen the Father:** No image or material likeness could depict God, but a person could - the person of Jesus.

i. This forever finishes the idea some people have that there is a “bad God” in the Old Testament that Jesus somehow calmed down and made nice so we could be saved. If you want to know what God the Father is like, look at Jesus - the same love, compassion, mercy, and goodness which is evident in Jesus is evident in God the Father. Exo_34:5-9, among

other passages, shows this nature of God the Father in the Old Testament.

4. (Joh_14:12-14) When Jesus departs to the Father, His work will continue on earth.

“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do *it*.”

a. **The works I do he will do:** Jesus did not expect the disciples to disband after His departure, but to carry on the work in even greater magnitude.

b. **Greater works than these he will do:** This promise seems impossible; yet after Peter’s first sermon there were more converted than are recorded during Jesus’ entire ministry.

i. **Greater** is not “more sensational” but *greater in magnitude*. Jesus will leave behind a victorious, working church, not a cowering one.

c. **Whatever you ask in My name, that I will do: In My name** is not an Aladdin's lamp of prayer; it signifies both an endorsement (like a check) and a limitation (requests must be in accordance with the character of the name). We are coming to God in Jesus' name, not in our own.

d. **That the Father may be glorified in the Son:** True prayer in Jesus' name always has this goal. Since that was Jesus' passion, to pray in the name of Jesus means the prayer will have the same passion. Surely, this is prayer God will answer!

B. The departing Jesus gives the promise of the Holy Spirit.

1. (Joh_14:15-18) The promise to send the Helper.

"If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever; the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you."

a. **If you love Me, keep My commandments:** This is a fair measure of our love for Jesus. It is easy to think of loving Jesus in merely sentimental or emotional terms. It is wonderful when our love for Jesus has sentiment and passion, but it must always be connected to keeping His commandments, or it isn't **love** at all.

b. **I will pray the Father:** God even works in us so we may love Him more perfectly.

i. Joh_14:16 is one of the verses in the Bible that shows the underlying theme of the Trinity.

God the Son prays to God the Father that He might send God the Holy Spirit to us.

c. **He will give you another Helper:** **Helper** translates the ancient Greek word "*parakletos*." This means "a person summoned to one's aid," and may refer to an advisor, a legal defender, a mediator, or an intercessor.

i. **Another Helper:** The word "**another**" is the ancient Greek word "*allos*," meaning "another of the same kind" not

another of a different kind. Just as Jesus shows the nature of God the Father, so the Holy Spirit - being "another of the same kind" - will show the nature of Jesus.

ii. Essentially, the Holy Spirit is sent to empower and help the believer live the Christian life.

The greater work described in Joh_14:12-14 is impossible without the empowering described in Joh_14:15-18.

d. **That He may abide with you forever:** Jesus will give the Holy Spirit that **He** (a person, not a thing) **may abide** in us permanently, not temporarily (as in the Old Testament).

e. **Whom the world cannot receive:** The world can not understand or receive the Spirit, because He is Holy and true.

f. **I will come to you:** Jesus again promises to come again (previously in Joh_14:3). This was a broad promise fulfilled by His resurrection, by the sending of the Spirit, and especially by the promise of His bodily return to this earth.

2. (Joh_14:19-24) After His departure, Jesus will only be manifested to hearts that love Him and honor His word.

"A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I *am* in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me."

a. **You will know . . . he who loves Me . . . who has My commandments:** Trusting, loving and obeying Jesus are all dependent on each other.

b. If anyone loves Me, he will keep My word: If we love Jesus, it will be shown in a genuine love for His word - and not a love that just admires His word, but obeys it - *keeps* His word.

3. (Joh_14:25-27) The departing Jesus leaves two gifts: the Holy Spirit and His peace.

“These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”

a. The Helper . . . Peace I leave with you: Jesus had no fortune to bequeath His followers, but He gives them gifts that can't be bought - the presence of the Holy Spirit and the presence of peace.

i. How many a defeated lives would buy the power of the Holy Spirit if they could? How many distraught souls would buy the peace of Jesus? These can't be bought, but Jesus gives them as gifts to His people.

ii. “All men desire peace, but very few desire those things that make for peace.” (Thomas a' Kempis)

b. Let not your heart be troubled: These gifts do not grant us exemption from the storms of life, but promise us the *power* and the *peace* to weather any storm.

4. (Joh_14:28-29) Jesus' departure to the Father is a happy thing.

“You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I. And now I have told you before it comes, that when it does come to pass, you may believe.”

a. If you loved Me, you would rejoice: This was hard for the disciples to believe; but Jesus' departure really was best.

It was best for Jesus, best for the disciples, and best for the world. Jesus wants the disciples to realize this, and so says, **"If you loved Me, you would rejoice"** at His return to God the Father.

b. **My Father is greater than I:** The Father **is greater** than the Son in position (particularly regarding the incarnation), *not* in essence or being. If Jesus were not God in essence, it would be absurd for Him to compare Himself to God in position. In what sense is it any kind of revelation for a mere man, or even an angel, to say, "God is greater than I"?

5. (Joh_14:30-31) Jesus goes forth willingly, not as one who is being overwhelmed by Satan.

"I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here."

a. **The ruler of this world . . . has nothing in Me:** What an amazing statement! Jesus declares that Satan has absolutely no hook, no foothold, no toehold of deception in Him. Satan isn't pushing Jesus to the cross. Jesus goes in loving obedience to God the Father, and out of love for fallen humanity.

(Joh 14:2) There are many dwelling places³ in my Father's house.⁴ Otherwise, I would have told you, because⁵ I am going away to make ready⁶ a place for you.⁷

(Joh 14:3) And if I go and make ready⁸ a place for you, I will come again and take you⁹ to be with me,¹⁰ so that where I am you may be too.

(Joh 14:4) And you know the way where I am going."¹¹

(Joh 14:5) Thomas said,¹² "Lord, we don't know where you are going. How can we know the way?"

(Joh 14:6) Jesus replied,¹³ "I am the way, and the truth, and the life.¹⁴ No one comes to the Father except through me.

(Joh 14:7) If you have known me, you will know my Father too.¹⁵ And from now on you do know him and have seen

him."

(Joh 14:8) Philip said,¹⁶ "Lord, show us the Father, and we will be content."¹⁷

(Joh 14:9) Jesus replied,¹⁸ "Have I been with you for so long, and you have not known¹⁹ me, Philip? The person who has seen me has seen the Father! How can you say, 'Show us the Father'?"

(Joh 14:10) Do you not believe that I am in the Father, and the Father is in me?²⁰ The words that I say to you, I do not speak on my own initiative,²¹ but the Father residing in me performs²² his miraculous deeds.²³

(Joh 14:11) Believe me that I am in the Father, and the Father is in me, but if you do not believe me,²⁴ believe because of the miraculous deeds²⁵ themselves.

(Joh 14:12) I tell you the solemn truth,²⁶ the person who believes in me will perform²⁷ the miraculous deeds²⁸ that I am doing,²⁹ and will perform³⁰ greater deeds³¹ than these, because I am going to the Father.

(Joh 14:13) And I will do whatever you ask in my name,³² so that the Father may be glorified³³ in the Son.

(Joh 14:14) If you ask me anything in my name, I will do it.

(Joh 14:15) ***Teaching on the Holy Spirit***

"If you love me, you will obey³⁴ my commandments.³⁵

(Joh 14:16) Then³⁶ I will ask the Father, and he will give you another Advocate³⁷ to be with you forever — (Joh 14:17) the Spirit of truth, whom the world cannot accept,³⁸ because it does not see him or know him. But you know him, because he resides³⁹ with you and will be⁴⁰ in you.

(Joh 14:18) "I will not abandon⁴¹ you as orphans,⁴² I will come to you.⁴³

(Joh 14:19) In a little while⁴⁴ the world will not see me any longer, but you will see me; because I live, you will live too.

(Joh 14:20) You will know at that time⁴⁵ that I am in my Father and you are in me and I am in you.

(Joh 14:21) The person who has my commandments and obeys⁴⁶ them is the one who loves me.⁴⁷ The one⁴⁸ who loves me will be loved by my Father, and I will love him and will reveal⁴⁹ myself to him."

(Joh 14:22) "Lord," Judas (not Judas Iscariot)⁵⁰ said,⁵¹ "what has happened that you are going to reveal⁵² yourself to us and not to the world?"

(Joh 14:23) Jesus replied,⁵³ "If anyone loves me, he will obey⁵⁴ my word, and my Father will love him, and we will come to him and take up residence with him.⁵⁵

(Joh 14:24) The person who does not love me does not obey⁵⁶ my words. And the word⁵⁷ you hear is not mine, but the Father's who sent me.

(Joh 14:25) "I have spoken these things while staying⁵⁸ with you.

(Joh 14:26) But the Advocate,⁵⁹ the Holy Spirit, whom the Father will send in my name, will teach you⁶⁰ everything,⁶¹ and will cause you to remember everything⁶² I said to you.

(Joh 14:27) "Peace I leave with you;⁶³ my peace I give to you; I do not give it⁶⁴ to you as the world does.⁶⁵ Do not let your hearts be distressed or lacking in courage.⁶⁶

(Joh 14:28) You heard me say to you,⁶⁷ 'I am going away and I am coming back to you.' If you loved me, you would be glad⁶⁸ that I am going to the Father, because the Father is greater than I am.⁶⁹

(Joh 14:29) I have told you now before it happens, so that when it happens you may believe.⁷⁰

(Joh 14:30) I will not speak with you much longer,⁷¹ for the ruler of this world is coming.⁷² He has no power over me,⁷³

(Joh 14:31) but I am doing just what the Father commanded me, so that the world may know⁷⁴ that I love the Father.⁷⁵ Get up, let us go from here."⁷⁶

(Joh 15:1) ***The Vine and the Branches***

"I am the true vine¹ and my Father is the gardener.²

(Guzik)

Joh 15:1-27

John 15 - THE DEPARTING JESUS TEACHES HIS DISCIPLES ABOUT LIFE IN HIM

A. When Jesus is gone, they must still abide in Him and bear fruit.

1. (Joh_15:1-3) Jesus: the *true vine*.

“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you.”

a. **I am the true vine:** Jesus may have said this in view of, or as they passed by, the great golden vine on the front of the temple. This vine symbolized the nation Israel, because the vine is a familiar Old Testament symbol for Israel (Psa_80:8-9) but is often used in a negative sense (Isa_5:1-2; Isa_5:7 and Jer_2:21).

b. In contrast, Jesus is **the true vine**. We must be rooted in Him, not Israel, if we will bear fruit for God.

c. **Every branch in Me:** The branches that are taken away were never properly abiding in the vine. The ones that bear fruit are *cleansed* (not “removed” by pruning), and that through the Word.

i. **Every branch that bears fruit He prunes:** This word for **prunes** is the same word translated *cleanse* in other places. They used the same word could apply to either “pruning”

or “cleansing” in ancient Greek.

ii. **You are already clean because of the word which I have spoken to you:** The word of God is a cleansing agent. It condemns sin, it inspires holiness, it promotes growth, it reveals power for victory.

iii. **Every branch in Me that does not bear fruit He takes away:** Boice believes that the ancient Greek verb *airo*, translated here as “**takes away**” is more accurately translated “lifts up.” The idea is that the Father lifts up

unproductive vines off of the ground (as is common in vinedressing), that they may get more sun and bear fruit better.

2. (Joh_15:4-8) The vital relationship between the branch and the vine.

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.”

a. **Abide in Me, and I in You:** Fruit bearing is impossible without abiding; but it is inevitable with abiding. The quality and quantity of the fruit may differ, but the fruit will be inevitable.

i. The purpose of the branch is to bear fruit. People don't raise grape vines to look at the pretty leaves. They take the trouble to cultivate, plant, water and tend the vines so that fruit can be enjoyed. In this sense, we can say that fruit represents Christian character (such as the fruit of the Spirit in Galatians 5).

ii. Fruit also implies inherent reproduction. Virtually every piece of fruit has seeds within it, seeds that are meant to reproduce more fruit.

b. **If anyone does not abide in Me, he is cast out as a branch and is withered:** What was Jesus saying here? There are basically three views regarding what this passage says about the believer's position in Jesus.

i. The first view believes **cast out** branches are ones who, though once true believers, end up in Hell for a lack of fruit. They were once saved, but are now **cast out**.

ii. The second view is that the **cast out** branches are pseudo Christians who never really abided in Jesus, and therefore go to Hell (like Judas).

iii. The third view sees the branches **cast out** as fruitless Christians who live wasted - burnt up - lives (like Lot).

c. **He who abides in Me, and I in him, bears much fruit:** There is an easy way to avoid being one of the **cast out** branches. They are the ones who do **not abide in Me**, said Jesus. If we abide in Jesus, we have full confidence and assurance.

i. Real fruitfulness is only determined over an extended period of time. "Genuine conversion is not measured by the hasty decision but by long-range fruitfulness." (Erdman)

This

principle is displayed in the Parable of the Soils (Matthew 13).

d. **You will ask what you desire, and it shall be done for you:** Answered prayer is a privilege of close abiding; we find our prayers in tune with Jesus' will.

e. **By this My Father is glorified:** The purpose of fruit-bearing is to bring glory to God, not man. If people look at our live and praise *us* for the glorious fruit, something is wrong. The whole purpose is the glorify God.

B. When Jesus is gone, they must love one another all the more.

1. (Joh_15:9-11) The link between love and obedience.

"As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full."

a. **If you keep My commandments, you will abide in My love:** We know that we abide in God's love by obedience, not by our mystical experiences.

b. **These things I have spoken to you, that My joy may remain in you, and that your joy may be full:**

When we fail to abide in Jesus' love, and thereby fail to keep His commandments, then we do not have the fullness of joy He promises to those who do abide in His love and obedience.

i. "No one is more miserable than the Christian who for a time hedges in his obedience. He does not love sin enough to enjoy its pleasures, and does not love Christ enough to relish holiness. He perceives that his rebellion is iniquitous, but obedience seems distasteful. He does not feel at home any longer in the world, but his memory of his past associations and the tantalizing lyrics of his old music prevent him from singing with the saints. He is a man most to be pitied; and he cannot forever remain ambivalent." (Carson)

ii. It begins with abiding in the love of Jesus; much of our low level of Christian living comes from not be persuaded of the love of God for us. This is, in part, what kept Israel out of the Promised Land at Kadesh Barnea (Deu_1:27)

c. **If you keep My commandments:** The foremost commandment to obey is *love one another* (Joh_13:34), and while Christians are ready to describe the delights of love in the new heaven and new earth, we often still hoard our resentments, animosities and bitterness down here. An old poem puts it well: To live above with those you love: Undiluted glory.

To live below with those you know: Quite another story.

d. **That My joy may remain in you:** When we think about the joy of Jesus, we understand that it isn't the same as what we often think of as "happiness" or "excitement." The joy of Jesus is not the pleasure of a life of ease; it is the exhilaration of being right with God, and consciously walking in His love and care. We can have that **joy**, and have it as an abiding presence.

e. **That your joy may be full:** This is the result of abiding in Jesus' love, and obedience flowing from that abiding relationship.

2. (Joh_15:12-17) Jesus speaks of the extent of His love that they are to imitate.

“This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one’s life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you. These things I command you, that you love one another.”

a. **That you love one another as I have loved you:**

They are commanded to love in a particular way, according to the way Jesus loved (**as I have loved you**). What was the love of Jesus like?

b. **Greater love has no one than this, than to lay down one’s life for his friends:** It is a love that will **lay down** its life for others; it is a love that treats **servants** as **friends**.

i. “The friend is a confidant who shares the knowledge of his superior’s purpose and

voluntarily adopts it as his own.” (Tenney)

ii. The difference between a servant and a friend is not between diligent obedience and disobedience (or even casual obedience). The difference is between understanding and not understanding. Because friends have a close relationship, they understand while servants do not.

c. **You did not choose Me, but I chose you:** It is love based on Divine election; love that takes the initiative. Jesus introduced this thought right at the point where the disciples might feel proud that they are the friends of Jesus, bearing great fruit for God.

C. When Jesus is gone, they must be ready for persecution from the world.

1. (Joh_15:18-25) The disciples can expect persecution from an antagonistic world.

“If the world hates you, you know that it hated Me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name’s sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But *this happened* that the word might be fulfilled which is written in their law, ‘They hated Me without a cause.’”

a. **If the world hates you:** The blessings of fruitful living, union with Jesus, joy, and answered prayer are contrasted with the threat of persecution.

b. **You know that it hated Me before it hated you:** As Christians, we can face the worst, recognize that Jesus has been there first, and then press on ahead.

i. This spirit is reflected in the dying words of William Borden, who gave his life for Jesus on the mission field: “No reserve; no retreat; no regrets.”

c. **They hated Me without a cause:** There is no just **cause** for the world to hate Jesus and His followers the way they do. Instead the world hates because its sin is exposed, and because they know not the Father or the Son.

2. (Joh_15:26-27) The witness of the Holy Spirit and the disciples.

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning.”

a. **And you also will bear witness:** Christians must not think Jesus has left them in this world for no other purpose than to endure hatred. Joining with the Holy Spirit, they are *witnesses*.

b. **He will testify of Me . . . you also will bear witness:** Without the witness of the Spirit, the disciples’ witness would be powerless; without the disciples’ witness, the Spirit would be restricted in His means of expression. God intends to work with man in partnership.

c. **He will testify of Me:** Everything the Holy Spirit does is consistent with the testimony of the nature of Jesus. His job is to tell us, and to show us, who Jesus is. If spiritual phenomenon occur that are not consistent with the nature of Jesus, it isn’t the Holy Spirit doing it. He is the One who will **testify of** Jesus in all that He does.

(Joh 15:2) He takes away³ every branch that does not bear⁴ fruit in me. He⁵ prunes⁶ every branch that bears⁷ fruit so that it will bear more fruit.

(Joh 15:3) You are clean already⁸ because of the word that I have spoken to you.

(Joh 15:4) Remain⁹ in me, and I will remain in you.¹⁰ Just as the branch cannot bear fruit by itself,¹¹ unless it remains¹² in¹³ the vine, so neither can you unless you remain¹⁴ in me.

(Joh 15:5) "I am the vine; you are the branches. The one who remains¹⁵ in me — and I in him — bears¹⁶ much fruit,¹⁷ because apart from me you can accomplish¹⁸ nothing.

(Joh 15:6) If anyone does not remain¹⁹ in me, he is thrown out like a branch, and dries up; and such branches are gathered up and thrown into the fire,²⁰ and are burned up.²¹

(Joh 15:7) If you remain²² in me and my words remain²³ in you, ask whatever you want, and it will be done for you.²⁴

(Joh 15:8) My Father is honored²⁵ by this, that²⁶ you bear²⁷ much fruit and show that you are²⁸ my disciples.

(Joh 15:9) "Just as the Father has loved me, I have also loved you; remain²⁹ in my love.

(Joh 15:10) If you obey³⁰ my commandments, you will remain³¹ in my love, just as I have obeyed³² my Father's commandments and remain³³ in his love.

(Joh 15:11) I have told you these things³⁴ so that my joy may be in you, and your joy may be complete.

(Joh 15:12) My commandment is this — to love one another just as I have loved you.³⁵

(Joh 15:13) No one has greater love than this — that one lays down his life³⁶ for his friends.

(Joh 15:14) You are my friends³⁷ if you do what I command you.

(Joh 15:15) I no longer call you slaves,³⁸ because the slave does not understand³⁹ what his master is doing. But I have called you friends, because I have revealed to you everything⁴⁰ I heard⁴¹ from my Father.

(Joh 15:16) You did not choose me, but I chose you⁴² and appointed you to go and bear⁴³ fruit, fruit that remains,⁴⁴ so that whatever you ask the Father in my name he will give you.

(Joh 15:17) This⁴⁵ I command you — to love one another.

(Joh 15:18) ***The World's Hatred***

"If the world hates you, be aware⁴⁶ that it hated me first.⁴⁷

(Joh 15:19) If you belonged to the world,⁴⁸ the world would love you as its own.⁴⁹ However, because you do not belong to the world,⁵⁰

but I chose you out of the world, for this reason⁵¹ the world hates you.⁵²

(Joh 15:20) Remember what⁵³ I told you, 'A slave⁵⁴ is not greater than his master.'⁵⁵ If they persecuted me, they will

also persecute you. If they obeyed⁵⁶ my word, they will obey⁵⁷ yours too.

(Joh 15:21) But they will do all these things to you on account of⁵⁸ my name, because they do not know the one who sent me.⁵⁹

(Joh 15:22) If I had not come and spoken to them, they would not be guilty of sin.⁶⁰ But they no longer have any excuse for their sin.

(Joh 15:23) The one who hates me hates my Father too.

(Joh 15:24) If I had not performed⁶¹ among them the miraculous deeds⁶² that no one else did, they would not be guilty of sin.⁶³ But now they have seen the deeds⁶⁴ and have hated both me and my Father.⁶⁵

(Joh 15:25) Now this happened⁶⁶ to fulfill the word that is written in their law, ' ***They hated me without reason.***'⁶⁷

(Joh 15:26) When the Advocate⁶⁸ comes, whom I will send you from the Father — the Spirit of truth who goes out from the Father — he⁶⁹ will testify about me,

(Joh 15:27) and you also will testify, because you have been with me from the beginning.

(Joh 16:1) "I have told you all these things so that you will not fall away.¹

(Guzik)

Joh 16:1-33

John 16 - THE DEPARTING JESUS' FINAL TEACHING

A. More on the work of the Holy Spirit.

1. (Joh_16:1-4) The reason for Jesus' warning: certain persecution.

"These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. And these things they will do to you because they have not known the Father nor Me. But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you."

a. **The time is coming that whoever kills you will think that he offers God service:** Some of the worst persecutions have been done in the name of God, even though God remains unknown to the persecutors.

b. **These things I have spoken to you, that you should not be made to stumble:** Jesus did well to forewarn, because it comes as a great shock that a gospel so glorious is hated so passionately.

2. (Joh_16:5-7) Jesus explains the benefits of His departure.

“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”

a. **Because I have said these things to you, sorrow has filled your heart:** The disciples could only see the sorrow of Jesus leaving; but Jesus’ departure was an essential step in their growth as disciples - “The braver and more perfect disciple is he who can walk by faith, and not by sight only.” (Bernard)

b. **It is to your advantage that I go away:** This had to be hard for the disciples to believe! When a loved one is going to die, we often think it is the best to let death take its course. There is the body, wracked with cancer. We say, “It will be better for them to go, and to stop the suffering. It is to their advantage to go away.” But when someone we love is dying, we don’t think that it is to *our* advantage that they go. We want them to stay, but realize it may be for their best. But notice what Jesus says here - it isn’t for *His* advantage, but He tells His disciples, **it is to your advantage that I go away.**

i. After all, if the disciples really understood what was about to happen, it would be even harder for them to believe.

o **To your advantage** that Jesus is arrested?

o **To your advantage** that Jesus’ ministry of teaching and miracles is stopped?

- o **To your advantage** that Jesus is beaten?
- o **To your advantage** that Jesus is mocked?
- o **To your advantage** that Jesus is sentenced for execution?
- o **To your advantage** that Jesus is nailed to a cross?
- o **To your advantage** that Jesus dies in the company of notorious criminals?
- o **To your advantage** that His lifeless body is laid in a cold grave?

c. *Jesus knew this would be hard for them to understand:*

But because I have said these things to you, sorrow has filled your heart. When Jesus has something hard to tell us, He knows it is hard. He understands. We may still need to hear it, and we may wish He would back away from it, but He won't. He will tell it to us, and tell it to us in love.

i. Is God doing a work in your life that you don't understand? Has sorrow filled your heart?

God isn't mad at you. He isn't punishing you. He wants to show you how all this is **to your advantage**.

d. *Jesus would not let their sorrow go unchallenged:*

Nevertheless. This is one of the great words of the Bible, **nevertheless**. It means, "despite all of that." Yes, Jesus knew they were filled with sorrow because of what He has told them. But, *despite all of that* He wanted them to know that it was **to your advantage**.

e. *Jesus wanted them to trust Him in something hard to understand: I tell you the truth.* Jesus didn't say this because He lied most of the time. He said this because He wanted them to make a concerted effort to trust Him at this point. Trust in God, belief in Jesus, has something to do with our *will*. We make decisions to trust Him, and Jesus wanted them to trust that all this was **to your advantage**.

f. *Jesus wanted them to know He had a plan: For if I do not go away, the Helper will not come to you.* They couldn't understand His plan. Sure, it's easy for us with 2,000 years of hindsight to say, "Well, don't you

understand? When Jesus went away, He then sent the Spirit of God, which has a broader and more effective ministry in all the world! There now! Can't you see it?" They couldn't see it. They didn't have a clue what Jesus was talking about. But Jesus knew what He was talking about. He knew how it really was true that is was all **to your advantage**.

i. It was better because Jesus can be with every believer all the time. Jesus promised, "For where two or three are gathered together in My name, I am there in the midst of them."

(Mat_18:20). That was not a promise He could keep after flesh, but only after the Spirit. He had to go away for that promise to be made true. If Jesus were present bodily on this earth, there would be some Christians who would be overjoyed - those in His immediate presence.

But for most Christians, they would have the overwhelming sense that Jesus was *not* with them, not that He was. Truly, it was all **to your advantage**.

ii. It was better because now we can understand Jesus better. If Jesus were present bodily on this earth, there would be no end to His words for us. We wouldn't have a Bible; we would have the library of congress! Secretaries would follow Him constantly to record His every word. It would all be written down and preserved. We would have all of it, and the mass of it would be just plain unmanageable! Truly, it was all **to your advantage**.

iii. It is better, because now we can have a more trusting relationship with God. If Jesus were present bodily on this earth, there would be a great challenge to our walk of faith. Paul said, *Even though we have known Christ according to the flesh, yet now we know Him thus no longer.* (2Co_5:16) God wants us to walk by faith, and not by sight, and if Jesus were here bodily, there would be great temptation to walk by sight, and not by faith. Truly, it was all **to your advantage**.

iv. It is better, because Jesus' work is better understood as He is enthroned in the heavens. If Jesus were present bodily on this earth, it would be confusing to us. Would we see Him suffer any more? Of course not, because His sufferings were finished at the cross. There is no more need for atonement, because He did it all at the cross. But it would be hard for us to see a Savior who never suffered when we are in distress; it might make us think that Jesus was unsympathetic. But He does care! God didn't want us to struggle with this dilemma, so Jesus is no longer bodily on this earth. He is enthroned in the heavens. Truly, it was all **to your advantage**.

v. Look at the disciples before Jesus left. Confused. Thick headed. Afraid. Selfish and self-centered. Look at them after Jesus left, and after the Helper had come. They are wise, surrendered, bold, and giving. Truly, it was **to your advantage** that Jesus left!

3. (Joh_16:8-11) The work of the Holy Spirit in the world.

"And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged."

a. **He will convict the world of sin, and of righteousness, and of judgment:** **Sin** is the truth about man, **righteousness** is the truth about God, **judgment** is the inevitable combination of these two truths.

b. **He will convict:** Men cannot come to an understanding of sin, righteousness and judgment apart from the Holy Spirit. In its insanity, the world regarded Jesus as a sinner, itself as righteous, and it ended up pronouncing false judgment on Jesus Himself.

c. **Because they do not believe in Me:** It is unbelief, the rejection of Jesus, which proves one to be a sinner. "Christ is good and holy and pure; to reject him is to convict oneself of being opposed to goodness and holiness and purity and love." (Erdman)

4. (Joh_16:12-15) The work of the Holy Spirit among the disciples.

"I still have many things to say to you, but you cannot bear *them* now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare *it* to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you."

a. **I still have many things to say to you:** Jesus frankly admitted that His own teaching was incomplete, and anticipated the further instruction of the church by the Holy Spirit. This statement of Jesus leads us to anticipate the formation of the New Testament.

i. Jesus Himself refutes those who say "I'll take what Jesus taught, but not what Paul or the others taught." Paul and the other New Testament writers taught us the **many things** that Jesus spoke of.

b. **He will guide you into all truth:** Today, the Holy Spirit continues to personally lead us into truth, but *never* in opposition to the Scripture, because God's supremely authoritative revelation is closed with the New Testament.

c. **He will not speak on His own authority . . . He will take of what is Mine and declare it to you:** The Holy Spirit's ministry is revealing Jesus to us. He has many different ways, and many different gifts He uses to accomplish this, but the purpose is always the same: to reveal Jesus.

B. Jesus prepares the disciples for His coming challenge on the cross.

1. (Joh_16:16-18) Jesus tells them of His immediate, brief departure.

"A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father." Then *some* of His disciples said among themselves, "What is this

that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

a. **We do not know what He is saying:** "Where for us, all is clear, for them all was mysterious. If Jesus wishes to found the Messianic kingdom, why go away? If He does not wish it, why return?" (Godet) 2. (Joh_16:19-22) Jesus explains of coming sorrow being turned into joy.

Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'? Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you."

a. **Your sorrow will be turned into joy:** God's work was not to *replace* their sorrow with joy, but to *turn* sorrow **into joy**, as He often does in our lives.

b. **Joy no one will take from you:** No one could refute their joy-filled testimony of the resurrection; and they endured death on account of that joy. It couldn't be taken away!

3. (Joh_16:23-27) Jesus promises greater joy regarding their coming access to God after Jesus' departure.

"And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. These things I have spoken to you in figurative language; but the

time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.”

a. **Whatever you ask the Father in My name He will give you:** Because of Jesus’ great work, we have unlimited, undeniable access to God through Him.

i. “This is a remarkable passage, by which we are taught that we have the heart of God as soon as we place before Him the name of His Son.” (Calvin)

b. **For the Father Himself loves you:** Jesus makes it clear that the Son isn’t persuading an angry Father to be gracious; but His work provides a righteous basis for God’s graciousness.

4. (Joh_16:28-32) The disciples proclaim their faith; Jesus places it in perspective.

“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.” Jesus answered them, “Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.”

a. **Now we are sure:** The disciples do not claim complete understanding, but that they have a ready confidence in Jesus.

b. **You will be scattered:** Jesus warns the disciples that their faith will be shaken before it is finally cemented.

c. **Each to his own, and will leave Me alone:** Jesus loved these men for what they were, with full knowledge of their

shortcomings; yet He anticipated great works and courage from them on the other side of the cross.

i. The great apostles and founders of the church experienced great failure. “The church depends ultimately on what God has done in Christ, not on the courage and wit of its first members.” (Morris)

5. (Joh_16:33) The triumphant conclusion to Jesus’ farewell discourse to His disciples and to all of Jesus’ teaching before the cross.

“These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

a. **That in Me you may have peace:** In this, Jesus offered His followers **peace**. He made the offer in the most unlikely circumstances. At that very minute, Judas met with Jesus’ enemies to plot His arrest. Jesus knew that He would be arrested, forsaken, rejected, mocked, humiliated, tortured and executed before the next day was over. We think that the disciples should comfort Him - yet Jesus has **peace**, and enough to give to others.

i. Jesus did not *promise* peace, but He *offered* it. He said, “**you may have peace.**” A person can follow Jesus, yet deny themselves that peace. We gain the peace Jesus offered by finding it *in Him*. Jesus said “**that in Me you may have peace.**” We won’t find real peace anywhere else other than in Jesus.

ii. Jesus made the way to **peace** with God: *Having been justified by faith, we have peace with God through our Lord Jesus Christ.* (Rom_5:1)

iii. Jesus made the way to **peace** with others: *For Jesus is our peace, who has made the both one and broken down the middle wall of division between us.* (Eph_2:14).

b. **In the world you will have tribulation:** In this, Jesus made the promise of **tribulation**. Peace is offered to us, but tribulation is promised! When we become Christians we may

bring fewer problems upon ourselves, but we definitely still have them.

i. Understanding this removes a false hope. Struggling Christians often hope for the day when they will laugh at temptation and there will be one effortless victory after another. We are promised struggle as long as we are in this world; yet there is peace in Jesus.

ii. Your current area of struggle may one-day pass away, but after that there will be new territory to conquer for God.

c. **Be of good cheer, I have overcome the world:** In this, Jesus proclaims the truth of His victory. It's an amazing statement from a man about to be arrested, forsaken, rejected, mocked, tortured and executed.

Judas, the religious authorities, Pilate, the crowd, the soldiers or even death and the grave cannot overcome Him. Instead, Jesus can truly say, **"I have overcome the world."**

i. "This statement, spoken as it is in the shadow of the cross, is audacious . . . He goes to the cross not in fear or in gloom, but as a conqueror." (Morris)

ii. Knowing that Jesus has **overcome the world** brings us **good cheer**. It is the foundation for our **peace** in Him. We see that Jesus is in control, we see that although He leaves He does not abandon, we see that He loves, and we see that the victory is His. We can **be of good cheer** indeed!

(Joh 16:2) They will put you out of² the synagogue,³ yet a time⁴ is coming when the one who kills you will think he is offering service to God.⁵

(Joh 16:3) They⁶ will do these things because they have not known the Father or me.⁷

(Joh 16:4) But I have told you these things⁸ so that when their time⁹ comes, you will remember that I told you about them.¹⁰

"I did not tell you these things from the beginning because I was with you.¹¹

(Joh 16:5) But now I am going to the one who sent me,¹² and not one of you is asking me, 'Where are you going?'¹³

(Joh 16:6) Instead your hearts are filled with sadness¹⁴ because I have said these things to you.

(Joh 16:7) But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate¹⁵ will not come to you, but if I go, I will send him to you.

(Joh 16:8) And when he¹⁶ comes, he will prove the world wrong¹⁷ concerning sin and¹⁸ righteousness and¹⁹ judgment — (Joh 16:9) concerning sin, because²⁰ they do not believe in me;²¹

(Joh 16:10) concerning righteousness,²² because²³ I am going to the Father and you will see me no longer; (Joh 16:11) and concerning judgment,²⁴ because²⁵ the ruler of this world²⁶ has been condemned.²⁷

(Joh 16:12) "I have many more things to say to you,²⁸ but you cannot bear²⁹ them now.

(Joh 16:13) But when he,³⁰ the Spirit of truth, comes, he will guide³¹ you into all truth.³² For he will not speak on his own authority,³³

but will speak whatever he hears, and will tell you³⁴ what is to come.³⁵

(Joh 16:14) He³⁶ will glorify me,³⁷ because he will receive³⁸ from me what is mine³⁹ and will tell it to you.⁴⁰

(Joh 16:15) Everything that the Father has is mine; that is why I said the Spirit⁴¹ will receive from me what is mine⁴² and will tell it to you.⁴³

(Joh 16:16) In a little while you⁴⁴ will see me no longer; again after a little while, you⁴⁵ will see me."⁴⁶

(Joh 16:17) Then some of his disciples said to one another, "What is the meaning of what he is saying,⁴⁷ 'In a little while you⁴⁸ will not see me; again after a little while, you⁴⁹ will see me,' and, 'because I am going to the Father'?"⁵⁰

(Joh 16:18) So they kept on repeating,⁵¹ "What is the meaning of what he says,⁵² 'In a little while'?⁵³ We do not

understand⁵⁴ what he is talking about."⁵⁵

(Joh 16:19) Jesus could see⁵⁶ that they wanted to ask him about these things,⁵⁷ so⁵⁸ he said to them, "Are you asking⁵⁹ each other about this — that I said, 'In a little while you⁶⁰ will not see me; again after a little while, you⁶¹ will see me'?

(Joh 16:20) I tell you the solemn truth,⁶² you will weep⁶³ and wail,⁶⁴ but the world will rejoice; you will be sad,⁶⁵ but your sadness will turn into⁶⁶ joy.

(Joh 16:21) When a woman gives birth, she has distress⁶⁷ because her time⁶⁸ has come, but when her child is born, she no longer remembers the suffering because of her joy that a human being⁶⁹ has been born into the world.⁷⁰

(Joh 16:22) So also you have sorrow⁷¹ now, but *I will see you again, and your hearts will rejoice, and no one will take your joy away from you.*⁷²

(Joh 16:23) At that time⁷³ you will ask me nothing. I tell you the solemn truth,⁷⁴ whatever you ask the Father in my name he will give you.⁷⁵

(Joh 16:24) Until now you have not asked for anything in my name. Ask and you will receive it,⁷⁶ so that your joy may be complete.

(Joh 16:25) "I have told you these things in obscure figures of speech;⁷⁷ a time⁷⁸ is coming when I will no longer speak to you in obscure figures, but will tell you⁷⁹ plainly⁸⁰ about the Father.

(Joh 16:26) At that time⁸¹ you will ask in my name, and I do not say⁸² that I will ask the Father on your behalf.

(Joh 16:27) For the Father himself loves you, because you have loved me and have believed that I came from God.⁸³

(Joh 16:28) I came from the Father and entered into the world, but in turn,⁸⁴ I am leaving the world and going back to the Father."⁸⁵

(Joh 16:29) His disciples said, "Look, now you are speaking plainly⁸⁶ and not in obscure figures of speech!⁸⁷

(Joh 16:30) Now we know that you know everything⁸⁸ and do not need anyone⁸⁹ to ask you anything.⁹⁰ Because of this⁹¹ we believe that you have come from God."

(Joh 16:31) Jesus replied,⁹² "Do you now believe?

(Joh 16:32) Look, a time⁹³ is coming — and has come — when you will be scattered, each one to his own home,⁹⁴ and I will be left alone.⁹⁵ Yet⁹⁶ I am not alone, because my Father⁹⁷ is with me.

(Joh 16:33) I have told you these things so that in me you may have peace. In the world you have trouble and suffering,⁹⁸ but take courage⁹⁹ — I have conquered the world."¹⁰⁰

(Joh 17:1) ***Jesus Prays for the Father to Glorify Him***

When Jesus had finished saying these things, he looked upward¹ to heaven² and said, "Father, the time³ has come. Glorify your Son, so that your⁴ Son may glorify you — (Guzik)

Joh 17:1-26

John 17 - JESUS' GREAT PRAYER

A. Jesus prays concerning Himself.

1. (Joh_17:1 a) Introduction.

Jesus spoke these words, lifted up His eyes to heaven, and said:

a. The Bible is filled with great prayers. We are impressed with Solomon's prayer (1 Kings 8), Abraham's prayer (Genesis 18), and Moses' prayer (Exodus 32), but this prayer is by far the greatest recorded in the Bible.

b. "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself." (Melancthon) c. A person's innermost being is revealed by genuine prayer; this is an unique opportunity to see the nature and heart of Jesus. In this prayer, Jesus will touch on many of themes developed in this gospel: *glory, glorify, sent, believe, world, love.*

d. Jesus **lifted up His eyes** when He prayed. This is a posture that we don't usually associate with deep prayer. We tend to bow our head and close our eyes. This shows us that we should never confuse the non-essential customs of prayer with the essential aspects of prayer.

2. (Joh_17:1 b) Jesus asks to be glorified.

"Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,"

a. **Father, the hour has come:** Before, His hour of glorification (beginning with His death) had not yet come (Joh_2:4; Joh_7:8; Joh_7:30; Joh_8:20). Now, **the hour has come.**

b. **Glorify Your Son:** Jesus prays first for Himself, but His petition is anything but selfish. His concern for Himself is actually a concern for the glory of the Father.

i. "It will bring no glory to the Father if Jesus' sacrifice on the cross is not acceptable, or if the Son is not restored to his rightful place in the presence of the Father's unshielded glory. That would mean the divine mission had failed, the purposes of grace forever defeated." (Carson)

c. **The hour has come . . . Glorify Your Son:** It is the *cross* (see Joh_12:27-33; Joh_13:30-33; Joh_21:18-19) that will glorify the Son. The cross is utter humiliation to the world, but an instrument of glorification in God's eyes.

i. Are we willing to embrace the glory of God, even if the world sees it as humiliation?

d. **That Your Son also may glorify You:** How does the cross **glorify** the Father? "The Son glorified the Father by revealing in the act the sovereignty of God over evil, the compassion of God for men, and the finality of redemption for believers." (Tenney)

3. (Joh_17:2-3) Jesus speaks of the source and nature of eternal life.

"As You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

a. **You have given Him authority over all flesh:** Jesus claims awesome **authority**, “authority to determine the ultimate destiny of men.” (Takser)

b. **That He should give eternal life to as many as You have given Him:** Jesus Himself is the great and exclusive channel of eternal life.

c. **And this is eternal life, that they may know You:** Eternal life is found in an experiential knowledge (*ginosko*) of God, and revealed in Jesus Christ.

i. Life is active involvement in an environment; death is the absence of that active involvement. Eternal life means that we are alive and active to God’s environment. If our lives are not dominated by God and the spiritual environment, we have the same life as animals, and are dead to God and His environment.

4. (Joh_17:4-5) The request is again stated, full of faith: **Glorify Me.**

“I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

a. **I have finished the work:** Jesus, with divine confidence and assurance, sees the work on the cross as already finished.

i. Even so, God sees the work of transformation and perfection as already completed in us, before the fact.

b. **The glory which I had with You before the world was:** This prayer could not come from Jesus if He were not Yahweh Himself, equal with the Father. In Isa_42:8; Isa_48:11, Yahweh proclaims that He shares His glory with *no one*. If the Father and Son share their glory, they must *both* be Yahweh.

B. Jesus prays concerning the disciples.

1. (Joh_17:6-8) Jesus speaks of His mission among the disciples and their reception of it.

"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me."

a. Having taught and encouraged the disciples as much as He could on the eve of their despair, Jesus now does the great thing: He commits them to the Father in prayer.

b. **I have manifested Your name to the men:** Jesus did not simply teach about the **name** (character) of God, He **manifested** (displayed) that character.

i. "God is love" or "God is holy" must be *lived* as well as *believed*. Jesus did both for His disciples, and led them into both believing and living what was right before God.

c. **They have kept Your word:** When we think of all the failures and disappointments from the disciples, this is a kind assessment of Jesus. He generously judges His disciples.

d. **They have known surely that I came forth from You:** They may not understand everything, but they believe in the Divine origin of Jesus and His teaching.

2. (Joh_17:9-10) Jesus directs His prayer.

"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them."

a. When Jesus says **I do not pray for the world** it is not out of unconcern for the world's plight. It was because of a focus on His own disciples. "He was praying for the instrument He was creating, through which He would reach the world." (Morgan)

b. **All Mine are Yours, and Yours are Mine:** Anyone can say to God the Father **all mine are Yours** but only Jesus could say **and Yours are Mine**.

c. **I am glorified in them:** No one should be glorified in the believer other than Jesus. Leaders have a tendency to glorify *themselves* in their followers, but it should only be Jesus.

3. (Joh_17:11-12) Jesus' first request for the disciples: *Father, keep them.*

"Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."

a. **Father, keep through Your name those whom You have given Me:** The basis of Jesus' request is rooted in the **name** (character) of God. God is glorified by completion of His work in us.

i. Our continuing on in Jesus is not left to our own efforts alone. The world, the flesh, and the devil are so mighty, so pervasive, and so seductive, we could never keep ourselves in our own efforts. If we stay with Jesus, it is because Jesus has prayed for us "*Father, keep them.*"

b. **While I was with them in the world, I kept them in Your name:** Jesus kept the apostolic band together and safe during His earthly ministry. He prays that this "keeping" would continue.

c. **None of them is lost except the son of perdition:** There was one exception to Jesus' work in keeping the disciples, Judas. This is because in fulfillment of the Scriptures, Judas was **the son of perdition**, the one destined to evil and destruction.

i. Tenney on **the son of destruction:** "the phrase denotes an abandoned character, one utterly lost and given over to evil."

4. (Joh_17:13-16) Jesus elaborates on the first request: **keep them in My joy and away from the evil one.**

“But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world.”

a. **That they may have My joy fulfilled in themselves:**

God’s purpose is to multiply joy in our lives, not to subtract it. The world, the flesh, and the devil would tell us something different, but God wants **joy fulfilled** in our lives.

i. The joy of Jesus is always just a faint flicker in the worldly believer; real joy comes from abiding in Him.

b. **I do not pray that You should take them out of the world:** This prayer of Jesus cautions us against seeking refuge in Christian isolation; in modern day monasteries. Our goal is to be in the world, but not of it, or of the evil one; even as a ship is to be in the ocean, but not allowing the ocean to be in the ship.

c. **They are not of the world, just as I am not of the world:** Would we have said this about the disciples? Jesus is showing us that we don’t have to be perfect to be unworldly.

5. (Joh_17:17-19) Jesus’ second request for the disciples: **sanctify them.**

“Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth.”

a. **Sanctify them by Your truth: Sanctify** means to be set apart for God’s special pleasure and use. It implies holiness, being set apart *from* the corruption of the world and *for* God’s use.

i. Jesus didn’t just leave the disciples to sanctify themselves. He prayed for their

sanctification. This process, as the keeping process, is not left to us alone; it is a work of God in us and through us.

b. **Sanctify them by Your truth. Your word is truth:** The dynamic behind sanctification is **truth**. The word of God read, heard, understood and applied.

c. **As You sent Me into the world, I also have sent them into the world:** The thought of service is sandwiched by sanctification. We are set apart for service, not for mutual admiration.

C. Jesus prays concerning all believers.

1. (Joh_17:20) Jesus broadens the scope of His prayer.

“I do not pray for these alone, but also for those who will believe in Me through their word;”

a. **I do not pray for these alone:** Jesus prayed for His eleven disciples, but He also had the heart and the vision to pray beyond them. He prayed for those who would come to faith by the testimony of these disciples. He prayed for us.

b. **Those who will believe in Me through their word:** This shows that Jesus expects that the disciples’ eminent failure would only be temporary. Others *would* hear from them, and come to belief in Jesus through the testimony of the disciples.

i. Jesus went to the cross *knowing* His work would not be for nothing; He wasn’t “hoping” on the disciples.

2. (Joh_17:21) Jesus prays for a oneness among all believers, even as among the original disciples.

“That they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”

a. **That they all may be one:** Jesus envisions that great multitude before the throne of God, of every race, tongue, class and social strata; and prays that they may overcome their different backgrounds and understand their unity.

b. **That they all may be one, as You, Father are in Me, and I in You:** Jesus did not pray for uniformity, or

institutional unity among believers, but a personal dynamic of unity, bringing together the Church's rich diversity.

i. Uniformity seeks to unite wheat and tares; it can't be done. Unity of institutions does not insure unity of the Spirit.

c. We must believe that this prayer was answered, and that they church *is* one. Our failure is in failing to recognize and walk in that divine fact.

d. **That the world may believe:** The stakes of the unity Jesus prayed for are high. The spiritual unity of Christians is linked to the way the church represents Jesus to the world.

e. **That they all may be one, as You, Father, are in Me, and I in You:** The foundation of our unity is the same as the foundation of unity between the Father and the Son: equality of person. We are all on the same ground at the cross.

3. (Joh_17:22) Jesus prays that the church would be marked by glory.

"And the glory which You gave Me I have given them, that they may be one just as We are one:"

a. **The glory which You gave Me I have given them:** There should be a shared glory among believers, the glory of the present Christ. A focus on Jesus in our presence will promote unity.

b. If we have the glory that the Father gave the Son, remember that it was a glory that often appeared humble, weak and suffering, and was ultimately displayed in sacrifice.

4. (Joh_17:23-24) Jesus prays for a unity founded in love.

"I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world."

a. **I in them, and You in Me:** There is a unity of compromise, or of fear or coercion. Jesus wanted a unity of

love, and common identity in Jesus.

b. **I desire that they also whom You gave Me may be with Me where I am:** Jesus asks for the consummation of the unity - a promise of togetherness with Him that we can be sure of.

c. Jesus' strong desire and prayer for His followers was that they be kept, sanctified, and unified. Do we share the same desires? Or are our desires taken more from this world than from Jesus' heart?

6. (Joh_17:25-26) The triumphant conclusion to Jesus' prayer.

"O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them."

a. **I have known You:** As He is about to approach the cross, Jesus is full of faith and triumph. The battle is still ahead, but He goes forth as a conqueror.

i. Though the whole world said that He was wrong, He knew that He was right. Jesus' mind is not clouded by confusion or fear.

b. **That the love with which You loved Me may be in them, and I in them:** The prayer concludes with the great secret of Christian living - Jesus and His love indwelling the believer.

(Joh 17:2) just as you have given him authority over all humanity,⁵ so that he may give eternal life to everyone you have given him.⁶

(Joh 17:3) Now this⁷ is eternal life⁸ — that they know you, the only true God, and Jesus Christ,⁹ whom you sent.

(Joh 17:4) I glorified you on earth by completing¹⁰ the work you gave me to do.¹¹

(Joh 17:5) And now, Father, glorify me at your side¹² with the glory I had with you before the world was created.¹³

(Joh 17:6) ***Jesus Prays for the Disciples***

"I have revealed¹⁴ your name to the men¹⁵ you gave me out of the world. They belonged to you,¹⁶ and you gave them to me, and they have obeyed¹⁷ your word.

(Joh 17:7) Now they understand¹⁸ that everything¹⁹ you have given me comes from you,

(Joh 17:8) because I have given them the words you have given me. They²⁰ accepted²¹ them²² and really²³ understand²⁴ that I came from you, and they believed that you sent me.

(Joh 17:9) I am praying²⁵ on behalf of them. I am not praying²⁶ on behalf of the world, but on behalf of those you have given me, because they belong to you.²⁷

(Joh 17:10) Everything²⁸ I have belongs to you,²⁹ and everything you have belongs to me,³⁰ and I have been glorified by them.³¹

(Joh 17:11) I³² am no longer in the world, but³³ they are in the world, and I am coming to you. Holy Father, keep them safe³⁴ in your name³⁵ that you have given me, so that they may be one just as we are one.³⁶

(Joh 17:12) When I was with them I kept them safe³⁷ and watched over them³⁸ in your name³⁹ that you have given me. Not one⁴⁰ of them was lost except the one destined for destruction,⁴¹ so that the scripture could be fulfilled.⁴²

(Joh 17:13) But now I am coming to you, and I am saying these things in the world, so they may experience⁴³ my joy completed⁴⁴ in themselves.

(Joh 17:14) I have given them your word,⁴⁵ and the world has hated them, because they do not belong to the world,⁴⁶ just as I do not belong to the world.⁴⁷

(Joh 17:15) I am not asking you to take them out of the world, but that you keep them safe⁴⁸ from the evil one.⁴⁹

(Joh 17:16) They do not belong to the world⁵⁰ just as I do not belong to the world.⁵¹

(Joh 17:17) Set them apart⁵² in the truth; your word is truth.

(Joh 17:18) Just as you sent me into the world, so I sent them into the world.⁵³

(Joh 17:19) And I set myself apart⁵⁴ on their behalf,⁵⁵ so that they too may be truly set apart.⁵⁶

(Joh 17:20) ***Jesus Prays for Believers Everywhere***

"I am not praying⁵⁷ only on their behalf, but also on behalf of those who believe⁵⁸ in me through their testimony,⁵⁹

(Joh 17:21) that they will all be one, just as you, Father, are in me and I am in you. I pray⁶⁰ that they will be in us, so that the world will believe that you sent me.

(Joh 17:22) The glory⁶¹ you gave to me I have given to them, that they may be one just as we are one — (Joh 17:23) I in them and you in me — that they may be completely one,⁶² so that the world will know that you sent me, and you have loved them just as you have loved me.

(Joh 17:24) "Father, I want those you have given me to be with me where I am,⁶³ so that they can see my glory that you gave me because you loved me before the creation of the world⁶⁴.

(Joh 17:25) Righteous Father, even if the world does not know you, I know you, and these men⁶⁵ know that you sent me.

(Joh 17:26) I made known your name to them, and I will continue to make it known,⁶⁶ so that the love you have loved me with may be in them, and I may be in them."

(Joh 18:1) ***Betrayal and Arrest***

When he had said these things,¹ Jesus went out with his disciples across the Kidron Valley.² There was an orchard³ there, and he and his disciples went into it.

(Guzik)

Joh 18:1-40

John 18 - JESUS' ARREST AND TRIAL

A. Betrayal and arrest in the garden.

1. (Joh_18:1) Jesus enters the garden.

When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.

a. **Over the Brook Kidron:** When Jesus went from the city of Jerusalem, and crossed the **Brook Kidron**, the brook was red from the blood of thousands of Passover lambs. This would have been a vivid reminder to Jesus of His soon sacrifice.

b. **There was a garden:** The last time there was a battle like this in a garden, it was the garden of Eden.

Jesus enters this garden as a second Adam, ready to do battle with Satan. The first Adam waited for Satan to come to him, but this Adam takes the initiative.

2. (Joh_18:2-6) An arresting army confronts Jesus.

And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?" They answered Him, "Jesus of Nazareth." Jesus said to them, "I am *He*." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am *He*," they drew back and fell to the ground.

a. **A detachment of troops:** There is only Jesus against a small army, but Jesus is mightier than this **detachment of troops**.

b. **Whom are you seeking . . . I am:** The soldiers come out with weapons and torches, to capture a fleeing Galilean peasant, but they are met by One who speaks as God, taking the divine **I am**.

c. **Now when He said to them, "I am He," they drew back and fell to the ground:** When Jesus declares who He is (**I Am**), the soldiers fall back. While it is impressive, it is still a pretty humble display of Jesus' power - after all He could have destroyed them all with fire from heaven. Jesus

often shows His majesty in ways that speak of humility and weakness.

i. Jesus was born as a humble baby, yet heralded by angels. He was laid in a manger, yet announced by a star. He submitted to baptism, then heard the Divine voice of approval. He slept when He was exhausted, but awoke to calm the storm. Jesus wept at a grave, then called the dead to life. He submits to arresting troops, then declares His majesty and knocks them over. Jesus died on a cross, but in it He overcame sin and death and Satan.

3. (Joh_18:7-11) Jesus willingly goes with the arresting army. Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am *He*. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none." Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

a. **Let these go their way:** Jesus was not "arrested" at all; He willingly gave Himself up so He could protect His disciples. After all, He could have just kept saying **I AM** and walked away!

b. **Take Me, let these go** is the same sacrificial love that takes Jesus to the cross for us all. In bearing our judgment for sin, He said the same thing to the Father's justice.

c. Peter, anxious to prove he would never deny Jesus, cuts off the ear of **the high priest's servant**. "It is exceedingly thoughtless in Peter to try to prove his faith by the sword, while he could not do so by his tongue." (Calvin)

B. Jesus' trial before Annas; Peter's denial.

1. (Joh_18:12-14) Jesus is lead away to Annas.

Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. And they

led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

a. Annas was not the official High Priest; but as father-in-law to Caiaphas, he was the “power behind the throne.”

2. (Joh_18:15-18) Peter’s first denial.

And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man’s disciples, are you?” He said, “I am not.” Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

a. At this point, Peter is full of contradictions. He was bold with a sword in his hand, but a coward before a servant girl.

3. (Joh_18:19-24) Jesus stands before Annas.

The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.” And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?” Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?” Then Annas sent Him bound to Caiaphas the high priest.

a. **The high priest then asked Jesus about His disciples and His doctrine:** Annas asks about Jesus’ disciples, perhaps because of fear or jealousy. Jesus does not mention His disciples at all, protecting them to the end.

b. Why do you ask Me? Ask those who have heard Me what I said to them: In saying this, Jesus wasn't being uncooperative, only asserting His legal right. There was to be no formal charge until witnesses had been heard and been found to be truthful.

i. It was the High Priest's duty to call forth the witnesses first, beginning with those for the defense. These basic legal protections for the accused under Jewish law were not observed in the trial of Jesus.

4. (Joh_18:25-27) Peter denies Jesus twice more.

Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also *one* of His disciples, are you?"

He denied *it* and said, "I am not!" One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter then denied again; and immediately a rooster crowed.

a. Notice that it is not Peter's faith that fails, but his courage. After his failure he weeps bitterly, because he really does love his Lord.

C. Jesus is brought before Pilate.

1. Other gospels emphasize Jesus' trials before the Jewish Sanhedrin; John emphasizes His trial before the Roman authority - Pontius Pilate.

a. Pilate was characterized in his day as "naturally inflexible and ruthless in his conceit" and he was charged with corruption, violence, and extortion.

b. In times past he had shown great insensitivity to Jewish religious traditions and concerns, and the Jews had complained to Rome about him before.

c. The emperor Tiberius was suspicious of conspiracy, and not in any mood to tolerate any kind of disloyalty, so Pilate the governor was on thin ice.

2. (Joh_18:28-32) Jesus is brought to Pilate.

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might

eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

a. **They themselves did not go into the Praetorium, lest they should be defiled:** With great irony, John exposes the hypocrisy of the priests. They will murder an innocent Jesus, yet they were afraid of ceremonial defilement.

b. **You take Him and judge Him according to your law:** Pilate would rather not take the case; yet the Jews want him to take it so that they can lawfully have Jesus killed.

i. The Jews may have, in part, pushed for crucifixion to bring the curse of Deu_21:22-23

upon Jesus. He did bear that curse, to redeem us from the curse of the law (Gal_3:13).

c. **That the saying of Jesus might be fulfilled:** Jesus' manner of death will also fulfill His own words (*if I be lifted up*, Joh_3:14). If the Jews had put Jesus to death, He would have been stoned, instead of crucified, and His prophecy about His death would not have been fulfilled.

3. (Joh_18:33-35) Pilate questions, Jesus clarifies.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew?

Your own nation and the chief priests have delivered You to me. What have You done?"

a. Pilate's question reveals doubt. He asked, "**Are You the King of the Jews?** " He asked it because Jesus didn't *look* like a revolutionary or a criminal, the only types who would

be foolish enough to claim to be the King of the Jews in the face of Rome.

b. **Are you speaking for yourself:** Jesus must clarify the question, because the Roman conception of *king*. To the Romans, “king” meant a political rival. Though Jesus was a King, He was not a political rival in the sense Pilate thought.

4. (Joh_18:36) Jesus explains His kingdom to Pilate.

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

a. **My kingdom is not of this world:** Jesus here declares the great and permanent difference between God’s kingdom and the kingdoms of this world. Jesus’ kingdom *originates* in heaven (**My kingdom is not of this world**). The *foundation* of Jesus’ kingdom is peace (His servants will not fight).

b. **My kingdom is not from here:** Augustine observed from this verse that earthly kingdoms are based upon force, pride, the love of human praise, the desire for domination, and self interest - all displayed by Pilate and the Roman Empire.

i. Earthly kingdoms have a purpose in that they restrain wickedness and preserve order, but they are very different from God’s kingdom, and should remain separate and distinct.

c. The heavenly kingdom, exemplified by Jesus and the cross, is based on love, sacrifice, humility, and righteousness - and is *to the Jews a stumbling block, and to the Gentiles foolishness* (1Co_1:23).

d. Christians must take care that they live and serve with the power demonstrated by the cross, not the power of Rome. The key to living in Jesus’ kingdom is not found in trying to rule over others or things, but in being more fully ruled by God.

i. "This is the crucial point. While human politics is based on the premise that society must be changed in order to change people, in the politics of the Kingdom it is people who must be changed in order to change society." (Charles Colson - *Kingdoms In Conflict*) ii. In Jesus' day, they were conditioned to look for salvation in political solutions - we are also tempted to further the purposes of the Kingdom by the power of this world; history shows that any gains realized are greatly offset by the liabilities of a religious state.

e. **My kingdom is not from here:** Pilate may have been relieved at Jesus' answer that His kingdom was not of this world, because he didn't know which is the stronger of the two kingdoms.

i. The eternal King who rules over the souls of men is mightier than an external foe with powerful armies. Rome is gone, Napoleon is gone, Hitler is gone, but the Kingdom of Jesus marches on.

5. (Joh_18:37-38) Jesus and Pilate discuss truth.

Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all.

a. **What is truth?** "It was the question of the practical politician, who attached no importance to the speculations of philosophers or the dreams of enthusiasts. If the truth was all that Jesus was concerned about, there was no need (Pilate thought) to take him seriously." (McClymont)

b. For Pilate, soldiers and armies were truth, Rome was truth, Caesar was truth, political power was truth, but Jesus knew what truth was, while Pilate was still seeking. Why do Christians try to advance the truth of Jesus by means of the truth of Pilate?

c. **I find no fault in Him at all:** In this, Pilate declares Jesus “not guilty.” It’s hard to say it any more plainly. Jesus, tried by a Roman governor, was declared innocent - and He still went to the cross.

6. (Joh_18:39-40) Pilate tries to release Jesus, but the crowd cries for Barabbas.

“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?” Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

a. **Do you therefore want me to release to you the King of the Jews?** Pilate looked for an easy way to escape a decision about Jesus, but he finds no easy escape.

b. **Not this Man, but Barabbas:** The crowd, whom Pilate hoped would release Jesus, instead condemned Him. Because of this, Pilate found it impossible to go against both the Jewish leaders and the crowd.

i. It is a strange, almost insane scene: a cruel, ruthless Roman governor trying to win the life of a miracle-working Jewish teacher against the efforts of both the Jewish leaders and the crowd.

ii. How could the crowd turn so quickly against Jesus? There are many possible explanations.

First, many of them were probably disappointed that this Messiah who rode into Jerusalem didn’t do what they wanted a Messiah to do. Second, there is a tendency in many people to tear down the very heroes they have built up; we see this in our culture today.

iii. So the crowd rejected Jesus and embraced Barabbas, whose name means “son of the father,” and who was a terrorist and a murderer. If anyone should be able to say, “Jesus died for me,” it was Barabbas. He knew what it was to have Jesus die on his behalf, the innocent for the guilty.

(Joh 18:2) (Now Judas, the one who betrayed him, knew the place too, because Jesus had met there many times⁴ with

his disciples.)⁵

(Joh 18:3) So Judas obtained a squad of soldiers⁶ and some officers of the chief priests and Pharisees.⁷ They came to the orchard⁸ with lanterns⁹ and torches and weapons.

(Joh 18:4) Then Jesus, because he knew everything that was going to happen to him,¹⁰ came and asked them, "Who are you looking for?"¹¹

(Joh 18:5) They replied,¹² "Jesus the Nazarene." He told them, "I am he." (Now Judas, the one who betrayed him, was standing there with them.)¹³

(Joh 18:6) So when Jesus¹⁴ said to them, "I am he," they retreated¹⁵ and fell to the ground.¹⁶

(Joh 18:7) Then Jesus¹⁷ asked them again, "Who are you looking for?" And they said, "Jesus the Nazarene."

(Joh 18:8) Jesus replied,¹⁸ "I told you that I am he. If you are looking for¹⁹ me, let these men²⁰ go."²¹

(Joh 18:9) He said this²² to fulfill the word he had spoken,²³ "I have not lost a single one of those whom you gave me."²⁴

(Joh 18:10) Then Simon Peter, who had a sword, pulled it out and struck the high priest's slave,²⁵ cutting off his right ear.²⁶ (Now the slave's name was Malchus.)²⁷

(Joh 18:11) But Jesus said to Peter, "Put your sword back into its sheath! Am I not to drink the cup that the Father has given me?"²⁸

(Joh 18:12) ***Jesus Before Annas***

Then the squad of soldiers²⁹ with their commanding officer³⁰ and the officers of the Jewish leaders³¹ arrested³² Jesus and tied him up.³³

(Joh 18:13) They³⁴ brought him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.³⁵

(Joh 18:14) (Now it was Caiaphas who had advised³⁶ the Jewish leaders³⁷ that it was to their advantage that one man die for the people.)³⁸

(Joh 18:15) ***Peter's First Denial***

Simon Peter and another disciple followed them as they brought Jesus to Annas.³⁹ (Now the other disciple⁴⁰ was acquainted with the high priest, and he went with Jesus into the high priest's courtyard.)⁴¹

(Joh 18:16) But Simon Peter was left standing outside by the door. So the other disciple who was acquainted with the high priest came out and spoke to the slave girl who watched the door,⁴² and brought Peter inside.

(Joh 18:17) The girl⁴³ who was the doorkeeper said to Peter, "You're not one of this man's disciples too, are you?"⁴⁴ He replied,⁴⁵ "I am not."

(Joh 18:18) (Now the slaves⁴⁶ and the guards⁴⁷ were standing around a charcoal fire they had made, warming themselves because it was cold.⁴⁸ Peter also was standing with them, warming himself.)⁴⁹

(Joh 18:19) ***Jesus Questioned by Annas***

While this was happening,⁵⁰ the high priest questioned Jesus about his disciples and about his teaching.⁵¹

(Joh 18:20) Jesus replied,⁵² "I have spoken publicly to the world. I always taught in the synagogues⁵³ and in the temple courts,⁵⁴ where all the Jewish people⁵⁵ assemble together. I⁵⁶ have said nothing in secret.

(Joh 18:21) Why do you ask me? Ask those who heard what I said.⁵⁷ They⁵⁸ know what I said."

(Joh 18:22) When Jesus⁵⁹ had said this, one of the high priest's officers who stood nearby struck him on the face and said,⁶⁰ "Is that the way you answer the high priest?"

(Joh 18:23) Jesus replied,⁶¹ "If I have said something wrong,⁶² confirm⁶³ what is wrong.⁶⁴ But if I spoke correctly, why strike me?"

(Joh 18:24) Then Annas sent him, still tied up,⁶⁵ to Caiaphas the high priest.⁶⁶

(Joh 18:25) ***Peter's Second and Third Denials***

Meanwhile Simon Peter was standing in the courtyard⁶⁷ warming himself. They said to him, "You aren't one of his disciples too, are you?"⁶⁸ Peter⁶⁹ denied it: "I am not!"

(Joh 18:26) One of the high priest's slaves,⁷⁰ a relative of the man whose ear Peter had cut off,⁷¹ said, "Did I not see you in the orchard⁷² with him?"⁷³

(Joh 18:27) Then Peter denied it again, and immediately a rooster crowed.⁷⁴

(Joh 18:28) ***Jesus Brought Before Pilate***

Then they brought Jesus from Caiaphas to the Roman governor's residence.⁷⁵ (Now it was very early morning.)⁷⁶ They⁷⁷ did not go into the governor's residence⁷⁸ so they would not be ceremonially defiled, but could eat the Passover meal.

(Joh 18:29) So Pilate came outside to them and said, "What accusation⁷⁹ do you bring against this man?"⁸⁰

(Joh 18:30) They replied,⁸¹ "If this man⁸² were not a criminal,⁸³ we would not have handed him over to you."⁸⁴

(Joh 18:31) Pilate told them,⁸⁵ "Take him yourselves and pass judgment on him⁸⁶ according to your own law!"⁸⁷ The Jewish leaders⁸⁸

replied,⁸⁹ "We cannot legally put anyone to death."⁹⁰

(Joh 18:32) (This happened⁹¹ to fulfill the word Jesus had spoken when he indicated⁹² what kind of death he was going to die.⁹³) (Joh 18:33) ***Pilate Questions Jesus***

So Pilate went back into the governor's residence,⁹⁴ summoned Jesus, and asked him, "Are you the king of the Jews?"⁹⁵

(Joh 18:34) Jesus replied,⁹⁶ "Are you saying this on your own initiative,⁹⁷ or have others told you about me?"

(Joh 18:35) Pilate answered, "I am not a Jew, am I?⁹⁸ Your own people⁹⁹ and your chief priests handed you over¹⁰⁰ to

me. What have you done?"

(Joh 18:36) Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being¹⁰¹ handed over¹⁰² to the Jewish authorities.¹⁰³ But as it is,¹⁰⁴ my kingdom is not from here."

(Joh 18:37) Then Pilate said,¹⁰⁵ "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world — to testify to the truth. Everyone who belongs to the truth listens to¹⁰⁶ my voice."

(Joh 18:38) Pilate asked,¹⁰⁷ "What is truth?"¹⁰⁸

When he had said this he went back outside to the Jewish leaders¹⁰⁹ and announced,¹¹⁰ "I find no basis for an accusation¹¹¹ against him.

(Joh 18:39) But it is your custom that I release one prisoner¹¹² for you at the Passover.¹¹³ So do you want me to release for you the king of the Jews?"

(Joh 18:40) Then they shouted back,¹¹⁴ "Not this man,¹¹⁵ but Barabbas!"¹¹⁶ (Now Barabbas was a revolutionary.¹¹⁷)¹¹⁸

(Joh 19:1) ***Pilate Tries to Release Jesus***

Then Pilate took Jesus and had him flogged severely.¹

(Guzik)

Joh 19:1-42

John 19 - JESUS IS CRUCIFIED

A. Jesus is condemned to crucifixion.

1. (Joh_19:1-4) Pilate hopes to satisfy the mob by having Jesus whipped and mocked.

So then Pilate took Jesus and scourged *Him*. And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then

went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."

a. **So then Pilate took Jesus and scourged Him:** Pilate already declared Jesus "not guilty," so to scourge Him now was a gross injustice. In doing this, perhaps Pilate thought he could *help* Jesus, and that the mob would be satisfied with the scourging and mocking.

b. **Scourged Him:** The brutal act of scourging had three purposes. First, it was used to beat the prisoner as a form of punishment. Second, it was used to extract a confession from the prisoner. Finally, in cases of crucifixion it was used to weaken the victim so he would die more quickly on the cross.

i. As a tool to extract a confession, the Roman soldier would beat the victim harder and harder until they confessed their crime. Because Jesus had nothing to confess, the blows never lightened on His back.

ii. "Scourging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt." (Edwards)

iii. In regard to crucifixion, the goal of the scourging was to weaken the victim to a state just short of collapse and death. "As the Roman soldiers repeatedly struck the victim's back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive the cross." (Edwards)

iv. "The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a pre-

shock state. Moreover, hematidrosis had rendered his skin particularly tender.

The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to his generally weakened state. Therefore, even before the actual crucifixion, Jesus' physical condition was at least serious and possibly critical." (Edwards)

c. **I find no fault in Him:** Pilate repeats his former finding *not guilty*.

2. (Joh_19:5-6) Pilate presents Jesus to the crowd.

Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"

Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him*, crucify *Him*!" Pilate said to them, "You take Him and crucify *Him*, for I find no fault in Him."

a. Pilate's word's **behold the Man** were filled with pity for Jesus, contempt for the mob, with fear and panic over his own role in this worsening situation.

i. As the world accepts Pilate's invitation to **behold the Man**, it has seen the Man of men, the Perfect man, the unattainable Ideal of all humanity.

b. **Crucify Him, crucify Him!** The reaction of the crowd shows how powerful the hatred of God can be in unregenerate man, though that hatred may be veiled in indifference.

c. **You take Him and crucify Him, for I find no fault in Him:** For the third time, Pilate pronounces Jesus innocent of all charges.

3. (Joh_19:7-11) The Jews reveal the true nature of their charge against Jesus.

The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no

answer. Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

a. **Because He made Himself the Son of God:** The pretense is over. No longer are they trying to accuse Jesus of being “King of the Jews”; their real objection is that He claims to be God.

b. **He was the more afraid:** When Pilate learned the true nature of the charge, instead of being angry with the Jews, he was more afraid of Jesus than ever. This demonstrates the stature and dignity Jesus maintained throughout this whole trial.

c. **Do You not know that I have power:** Pilate still didn’t understand the true nature of power. He believed that He had real power; but Jesus makes it plain: **You could have no power at all against Me unless it have been given you from above .**

d. **The one who delivered Me to you has the greater sin:** Jesus sees through the mob mentality and the political maneuvering to see the hand of God in these circumstances.

4. (Joh_19:12-16) Pilate gives into the pressure and sentences Jesus to death.

From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.” When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” But they cried out, “Away with *Him*, away with *Him*! Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” Then he

delivered Him to them to be crucified. So they took Jesus and led *Him* away.

a. **So he delivered Him to be crucified:** Pilate fully knew what was right and just, but he chose wrong so that he might keep his job and manner of life.

b. “You may do today exactly what Pilate did. He is simply an example of a man who lacks decision of character, who does not possess the courage of his convictions, who tries to compromise with wrong, who disobeys conscience through fear of personal loss.” (Erdman)

c. **We have no king but Caesar:** The multitude began by wanting a political Messiah to deliver them from Caesar’s oppression, but in rejecting Jesus, they now embrace **Caesar**.

B. Jesus’ death.

1. (Joh_19:17-18) Jesus is crucified.

And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

a. **They crucified Him:** In 1968, scientists for the first time discovered the remains of a man crucified in Jesus’ era. The victim was nailed to the cross in a sitting position, both legs over sideways, with the nail penetrating the sides of both feet just below the heel. The arms were stretched out, each stabbed by a nail in the forearm.

i. Dr. Nico Hass, Hebrew University anatomy professor says that this was “a compulsive position, a difficult and unnatural posture,” evidently to increase the agony of the sufferer.

ii. This corrects the traditional envisioning of the crucifixion, with both palms nailed to the cross, and the legs stretching straight down with a nail piercing the feet frontally.

iii. “The (victim of the) cross represented miserable humanity reduced to the last degree of impotence, suffering and degradation. The penalty of crucifixion combined all

that the most ardent tormentor could desire: torture, exposure, degradation, and certain death, distilled drop by drop. It was an ideal form of torture.” (Reville)

b. **They crucified Him:** John spares the gore, only mentioning the fact of Jesus’ crucifixion. This was because the agony of crucifixion was well known to the people of Jesus’ day. In addition, the true ordeal of the cross was more spiritual than physical.

i. Jesus was *made . . . sin for us* (2Co_5:21) and the wrath of God we deserved was poured out upon Him. This is a type and degree of suffering that is simply incomprehensible.

2. (Joh_19:19-22) Pilate writes an inscription meant to gall the Jews, but was true beyond his knowing.

Now Pilate wrote a title and put *it* on the cross. And the writing was: Jesus of Nazareth, the King of the Jews. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin. Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.”” Pilate answered, “What I have written, I have written.”

a. **Jesus of Nazareth, the King of the Jews:** The religious leaders among the Jews objected to this title.

They felt it was *false*, because they did not believe that Jesus was **the King of the Jews**. They also believed it was *demeaning*, because it showed Rome’s power to humiliate and torture even the “**King of the Jews**.”

b. **What I have written, I have written:** *Now* Pilate has the courage to stand up to the Jewish rulers.

Sadly, it is on a rather unimportant issue because Jesus will still be crucified.

3. (Joh_19:23-24) Soldiers divide Jesus’ clothing in fulfillment of prophecy.

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from

the top in one piece. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says: "They divided My garments among them, And for My clothing they cast lots." Therefore the soldiers did these things.

a. **Took His garments:** Jesus came all the way down the ladder to accomplish our salvation. He let go of absolutely everything - even His clothes - becoming completely poor for us, so we could become completely rich in Him.

b. **The tunic was without seam:** Jesus' seamless tunic reminds us of His role as our great High Priest, because Exo_28:31-32 tells us that the High Priest wore a seamless garment.

c. **That the Scripture might be fulfilled:** It may seem that Jesus has *no control* over these events. Yet the invisible hand of God guides all things, so that specific prophecy is specifically fulfilled.

4. (Joh_19:25-27) Jesus entrusts His mother into John's care. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home*.

a. This shows that even to the end, Jesus thought and cared for others. If there was ever a moment when Jesus deserved to be *self*-focused, this was it. Yet He remained *others-centered* to the end.

5. (Joh_19:28-30) Jesus' great proclamation and death. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. So when Jesus had received the sour

wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

a. **I thirst:** Jesus didn't accept a pain-numbing drink at the beginning of His ordeal (Mar_15:23), but now He accepts a taste of greatly diluted wine, to wet parched lips and a dry throat so He can make one final announcement to the world with a "great cry."

b. **It is finished!** Jesus' final word (*tetelestai* in the ancient Greek) is the cry of a winner. Jesus had finished the eternal purpose of the cross. It stands today as a finished work, the foundation of all Christian peace and faith, paying in full the debt we righteously owe to God.

i. At some point before He died, before the veil was torn in two, before He cried out **it is finished**, an awesome spiritual transaction took place. God the Father laid upon God the Son all the guilt and wrath our sin deserved, and He bore it in Himself perfectly, totally satisfying the wrath of God for us.

ii. As horrible as the physical suffering of Jesus was, this spiritual suffering - the act of being judged for sin in our place - was what Jesus really dreaded about the cross. This was the *cup* -

the cup of God's righteous wrath - that He trembled at drinking (Luk_22:39-46, Psa_75:8, Isa_51:17, Jer_25:15). On the cross, Jesus became, as it were, an enemy of God who was

judged and forced to drink the cup of the Father's fury. He did it so we would not have to drink that cup.

iii. Isa_53:3-5 puts it powerfully: *He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the*

chastisement for our peace was upon Him, and by His stripes we are healed.

c. **Bowing His head:** This speaks of a peaceful act, like laying down on a pillow to sleep. This wasn't hanging the head in defeat.

d. **Gave up His spirit:** No one took Jesus' life from Him; He, in a manner unlike any man, **gave up His spirit**. Death had no righteous hold over the sinless Son of God. He stood *in the place* of sinners, but was never a sinner Himself. So He could not die unless He **gave up His spirit**.

i. As Jesus said, *I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.*

(Joh_10:17-18)

ii. "He gave up his life because He willed it, when He willed it, and as He willed it."

(Augustine)

6. (Joh_19:31-37) Roman soldiers confirm Jesus' death.

Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not *one* of His bones shall be broken." And again another Scripture says, "They shall look on Him whom they pierced."

a. **They did not break His legs . . . one of the soldiers pierced His side:** This was not according to custom. But in doing this, the soldiers unknowingly fulfilled prophecy. This

again is complete assurance that God is in control of these events.

b. **Immediately blood and water came out:** These two great cleansing elements pour forth from the crucified Jesus.

As the Toplady hymn says:

Rock of Ages, cleft for me,
Let me hide myself in Thee
Let the water and the blood,
From Thy riven side which flowed
Be of sin the double cure,
Cleanse me from its guilt and power

7. (Joh_19:38-42) Jesus is lovingly buried by two hesitant disciples.

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.

a. **Asked Pilate that he might take away the body of Jesus:** Customarily, the bodies of crucified criminals were left on their crosses to rot or be eaten by wild animals. But the Jews wanted no such horror displayed during the Passover season, and Romans were known to grant the corpses of executed men to friends or relatives for proper burial.

b. **Bound it in strips of linen with the spices, as the custom of the Jews is to bury:** Joseph and Nicodemus followed the burial customs of that day - the best he could,

considering that they had very little time because *the Sabbath drew near* (Luk_23:54).

i. Joseph and Nicodemus served Jesus too late. Not too late to fulfill prophecy, not too late to be of tender service to Jesus. But too late to satisfy their own timid hearts; too late to escape the painful regret of what they *might* have been and what they *might* have done for Jesus.

May we never wait to give ourselves fully to Jesus.

c. **The garden tomb in which no one had yet been laid:** A rich man like Joseph of Arimathea would probably have a tomb that was carved into solid rock; this tomb was in a **garden** near the place of crucifixion. The tomb would have a small entrance and perhaps one or more compartments where bodies were laid out after being somewhat mummified with spices, ointments, and linen strips. Customarily, the Jews left these bodies alone for a few years until they decayed down to the bones, then the bones were placed in a small stone box known as an ossuary. The ossuary remained in the tomb with the remains of other family members.

i. The door to the tomb was typically made of a heavy, circular shaped stone, running in a groove and settled down into a channel, so it could not be moved except by several strong men. This was done to ensure that no one would disturb the remains.

ii. Joh_19:42 specifically tells us that the tomb of Joseph of Arimathea that Jesus was laid in was close to the place of Jesus' crucifixion (and the each of the two suggested places for Jesus' death and resurrection bear this out). Joseph probably didn't like it that the value of his family tomb decreased because the Romans decided to crucify people nearby - yet it

reminds us that in God's plan, the cross and the power of the resurrection are always permanently and closely connected.

iii. Tombs like this were very expensive. It was quite a sacrifice for Joseph of Arimathea to give his up - but Jesus would only use it for a few days!

(Joh 19:2) The soldiers² braided³ a crown of thorns⁴ and put it on his head, and they clothed him in a purple robe.⁵

(Joh 19:3) They⁶ came up to him again and again⁷ and said, "Hail, king of the Jews!"⁸ And they struck him repeatedly⁹ in the face.

(Joh 19:4) Again Pilate went out and said to the Jewish leaders,¹⁰ "Look, I am bringing him out to you, so that you may know that I find no reason for an accusation¹¹ against him."

(Joh 19:5) So Jesus came outside, wearing the crown of thorns and the purple robe.¹² Pilate¹³ said to them, "Look, here is the man!"¹⁴

(Joh 19:6) When the chief priests and their officers saw him, they shouted out, "Crucify¹⁵ him! Crucify him!"¹⁶ Pilate said,¹⁷ "You take him and crucify him!¹⁸ Certainly¹⁹ I find no reason for an accusation²⁰ against him!"

(Joh 19:7) The Jewish leaders²¹ replied,²² "We have a law,²³ and according to our law he ought to die, because he claimed to be the Son of God!"²⁴

(Joh 19:8) When Pilate heard what they said,²⁵ he was more afraid than ever,²⁶

(Joh 19:9) and he went back into the governor's residence²⁷ and said to Jesus, "Where do you come from?" But Jesus gave him no answer.

(Joh 19:10) So Pilate said,²⁸ "Do you refuse to speak to me? Don't you know I have the authority²⁹ to release you, and to crucify you?"³⁰

(Joh 19:11) Jesus replied, "You would have no authority³¹ over me at all, unless it was given to you from above. Therefore the one who handed me over to you³² is guilty of greater sin."³³

(Joh 19:12) From this point on, Pilate tried³⁴ to release him. But the Jewish leaders³⁵ shouted out,³⁶ "If you release this

man,³⁷ you are no friend of Caesar!³⁸ Everyone who claims to be a king³⁹ opposes Caesar!"

(Joh 19:13) When Pilate heard these words he brought Jesus outside and sat down on the judgment seat⁴⁰ in the place called "The Stone Pavement"⁴¹ (*Gabbatha* in⁴² Aramaic).⁴³

(Joh 19:14) (Now it was the day of preparation⁴⁴ for the Passover, about noon.⁴⁵)⁴⁶ Pilate⁴⁷ said to the Jewish leaders,⁴⁸ "Look, here is your king!"

(Joh 19:15) Then they⁴⁹ shouted out, "Away with him! Away with him!⁵⁰ Crucify⁵¹ him!" Pilate asked,⁵² "Shall I crucify your king?" The high priests replied, "We have no king except Caesar!"

(Joh 19:16) Then Pilate⁵³ handed him over⁵⁴ to them to be crucified.

The Crucifixion

So they took Jesus,

(Joh 19:17) and carrying his own cross⁵⁵ he went out to the place called "The Place of the Skull"⁵⁶ (called in Aramaic⁵⁷ *Golgotha*).⁵⁸

(Joh 19:18) There they⁵⁹ crucified⁶⁰ him along with two others,⁶¹ one on each side, with Jesus in the middle.

(Joh 19:19) Pilate also had a notice⁶² written and fastened to the cross,⁶³ which read:⁶⁴ "Jesus the Nazarene, the king of the Jews."

(Joh 19:20) Thus many of the Jewish residents of Jerusalem⁶⁵ read this notice,⁶⁶ because the place where Jesus was crucified was near the city, and the notice was written in Aramaic,⁶⁷ Latin, and Greek.

(Joh 19:21) Then the chief priests of the Jews⁶⁸ said to Pilate, "Do not write, 'The king of the Jews,' but rather, 'This man said, I am king of the Jews.' "

(Joh 19:22) Pilate answered, "What I have written, I have written."

(Joh 19:23) Now when the soldiers crucified⁶⁹ Jesus, they took his clothes and made four shares, one for each soldier,⁷⁰ and the tunic⁷¹

remained. (Now the tunic⁷² was seamless, woven from top to bottom as a single piece.)⁷³

(Joh 19:24) So the soldiers said to one another, "Let's not tear it, but throw dice⁷⁴ to see who will get it."⁷⁵ This took place⁷⁶ to fulfill the scripture that says, " ***They divided my garments among them, and for my clothing they threw dice.***"⁷⁷ So the soldiers did these things.

(Joh 19:25) Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.⁷⁸

(Joh 19:26) So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman,⁷⁹ look, here is your son!"

(Joh 19:27) He then said to his disciple, "Look, here is your mother!" From that very time⁸⁰ the disciple took her into his own home.

(Joh 19:28) ***Jesus' Death***

After this Jesus, realizing that by this time⁸¹ everything was completed,⁸² said (in order to fulfill the scripture),⁸³ "I am thirsty!"⁸⁴

(Joh 19:29) A jar full of sour wine⁸⁵ was there, so they put a sponge soaked in sour wine on a branch of hyssop⁸⁶ and lifted it⁸⁷ to his mouth.

(Joh 19:30) When⁸⁸ he had received the sour wine, Jesus said, "It is completed!"⁸⁹ Then he bowed his head and gave up his spirit.⁹⁰

(Joh 19:31) Then, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath⁹¹ (for that Sabbath was an especially important one),⁹² the Jewish leaders⁹³ asked Pilate to have the victims' legs⁹⁴ broken⁹⁵ and the bodies taken down.⁹⁶

(Joh 19:32) So the soldiers came and broke the legs of the two men who had been crucified⁹⁷ with Jesus,⁹⁸ first the one and then the other.⁹⁹

(Joh 19:33) But when they came to Jesus and saw that he was already dead, they did not break his legs.

(Joh 19:34) But one of the soldiers pierced¹⁰⁰ his side with a spear, and blood and water¹⁰¹ flowed out immediately.

(Joh 19:35) And the person who saw it¹⁰² has testified (and his testimony is true, and he¹⁰³ knows that he is telling the truth),¹⁰⁴ so that you also may believe.

(Joh 19:36) For these things happened so that the scripture would be fulfilled, " ***Not a bone of his will be broken.***"¹⁰⁵

(Joh 19:37) And again another scripture says, " ***They will look on the one whom they have pierced.***"¹⁰⁶

(Joh 19:38) ***Jesus' Burial***

After this, Joseph of Arimathea, a disciple of Jesus (but secretly, because he feared the Jewish leaders¹⁰⁷),¹⁰⁸ asked Pilate if he could remove the body of Jesus. Pilate¹⁰⁹ gave him permission, so he went and took the body away.¹¹⁰

(Joh 19:39) Nicodemus, the man who had previously come to Jesus¹¹¹ at night,¹¹² accompanied Joseph,¹¹³ carrying a mixture of myrrh and aloes¹¹⁴ weighing about seventy-five pounds.¹¹⁵

(Joh 19:40) Then they took Jesus' body and wrapped it, with the aromatic spices,¹¹⁶ in strips of linen cloth¹¹⁷ according to Jewish burial customs.¹¹⁸

(Joh 19:41) Now at the place where Jesus¹¹⁹ was crucified¹²⁰ there was a garden,¹²¹ and in the garden¹²² was a new tomb where no one had yet been buried.¹²³

(Joh 19:42) And so, because it was the Jewish day of preparation¹²⁴ and the tomb was nearby,¹²⁵ they placed Jesus' body there.

(Joh 20:1) ***The Resurrection***

Now very early on the first day of the week,¹ while it was still dark, Mary Magdalene² came to the tomb and saw that the stone had been moved away from the entrance.³

(Guzik)

Joh 20:1-31

John 20 - AN EMPTY TOMB AND A RISEN JESUS

A. Discovery of the empty tomb

1. (Joh_20:1-2) Mary Magdalene comes upon Jesus' tomb, finds it empty and tells the disciples about it.

Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb. Then she ran and came

to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

a. **Mary Magdalene went to the tomb early:** Other gospels tell she was not the only woman to come to the tomb that morning. At least three other women accompanied her. But Mary was the one who ran back and told the disciples about the empty tomb.

b. **They have taken away the Lord out of the tomb:** Mary wasn’t wishing for a resurrection, and then hopefully imagined it. She had no thought of resurrection yet, and believed the corpse has been stolen.

2. (Joh_20:3-10) Peter and John investigate the empty tomb. Peter therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran Peter and came to the tomb first. And he, stooping down and looking in, saw the linen cloths lying *there*; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away again to their own homes.

a. **The other disciple:** As a matter of author’s humility, John does not refer to himself directly, but only as **the other disciple**.

b. **Stooping down and looking in:** Arriving first at the tomb, John was **looking in** (the ancient Greek word *blepo* meaning “to clearly see a material object”), and he saw the grave clothes still in the tomb (**saw the linen cloths lying there**).

c. **He saw the linen cloths lying there:** Peter, going in, then **saw** (the ancient Greek word *theoreo* meaning “to

contemplate, observe, scrutinize”) that the cloths were still orderly and neat. I was as if the body “evaporated” out of the grave clothes.

i. The neat, orderly arrangement of the grave clothes showed that this was no grave robbery and that something absolutely unique had happened in that now-empty tomb.

d. **The other disciple . . . he saw and believed:** After Peter went into the tomb, John went in. He then **saw** (the ancient Greek word *eido* meaning, “to understand, to perceive the significance of”) and then John **believed**.

i. Upon seeing the grave clothes and how they lay on the “bed” of the tomb, John believed that Mary’s report was true, and that something awesome and incredibly unique had happened.

e. So far, all we have is an empty tomb. But the apostles never emphasized an empty tomb, but a risen Lord.

They knew Jesus had risen because they saw and touched the resurrected Christ.

f. Whatever happened to the grave clothes? Is the Shroud of Turin for real?

i. No one can say for certain. But, “The evidence thus far indicates the probable conclusions that the shroud is ancient (perhaps from the first century), that it does not contradict the NT

accounts, and that the image is not a fake. It may well be the actual burial garment of Jesus.”

(*Evangelical Dictionary of Theology*)

ii. The image on the shroud is of a crucified male, bearded, 5’11” in height, weighing about 175 pounds. His physique was muscular and well built, and he is an estimated age of 30-35

years. His long hair is tied into a pigtail and there is no evidence on decomposition on the cloth.

iii. Results of the Shroud of Turin Research Project in October 1978 determined that the

Shroud is *not* a painting or a forgery. They determined that its blood is real blood and the image seems to be some type of scorch, though they cannot account for how it was made.

iv. It may be genuine but there may also be good reason why God did *not* preserve Jesus'

grave clothes - not wanting to leave behind a relic that inevitably would be worshipped.

B. Mary Magdalene meets the risen Jesus.

1. (Joh_20:11-13) Mary, stricken with grief, sees two angels in the empty tomb.

But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

a. **She said to them:** This is one of the few places in the Bible where someone encounters angels and they are not stricken with fear. It shows that Mary was so grieved at the loss of Jesus that she was unaffected even by an appearance of angels.

2. (Joh_20:14-16) Mary meets Jesus.

Now when she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away." Jesus said to her, "Mary!"

She turned and said to Him, "Rabboni!" (which is to say, Teacher).

a. **I will take Him away:** It's possible that Mary was a large, strong woman and was physically capable of carrying away the body of a dead man. It is more like that she was simply

so filled with sorrow and devotion that she isn't thinking through her plans carefully.

i. "Her words reveal her devotion. She never paused to consider how she would carry the corpse of a full-grown man or how she would explain her possession of it." (Tenney)

b. **Jesus said to her, "Mary!"** Jesus had only to say one word, and all was explained. "Never was a one-word utterance more charged with emotion than this." (Tasker)

3. (Joh_20:17-18) Jesus sends Mary to tell the disciples.

Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.'" Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

a. **Do not cling to Me:** Why didn't Jesus want Mary to touch Him? Actually, the ancient Greek construction of this phrase "means to stop an action already begun rather than to avoid starting it."

(Tenney) Mary was holding on to Jesus and did not want to let Him go.

i. This shows that the resurrection body of Jesus was different, yet similar to His pre-resurrection body. It was definitely real and tangible, and Jesus not a phantom.

ii. "Jesus was not protesting that Mary should not touch Him lest He be defiled, but was admonishing her not to detain Him because He would see her and the disciples again."

(Tenney)

iii. "We need not be detained by that curiosity of exegesis which supposes that he still had to enter the heavenly holy of holies to complete the antitype of the Day of Atonement initiated by his sacrifice on the cross." (Bruce)

b. I am ascending to My Father and your Father, and to My God and your God: Jesus is pointing out a difference between His relationship with God and the disciples' relationship with God.

i. "He says not 'Our Father': in one sense therefore, He is mine, in another sense He is yours; by nature mine, by grace yours . . . my God, under whom I also am as a man; your God,

between whom and you I am a mediator." (Augustine)

c. Go to My brethren and say to them: The fact that Jesus makes a woman the first witness of His resurrection is significant. The law courts of that day would not recognize the testimony of a woman, but Jesus did.

i. This also argues for the historic truth of this account. If someone fabricated this story, would they make the first witnesses to the resurrection *women*, who were commonly (if unfairly) regarded as unreliable witnesses?

C. The disciples meet the risen Jesus.

1. (Joh_20:19) Jesus appears in their midst.

Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you."

a. We are told of five appearances of Jesus on the resurrection day: to Mary Magdalene, to the women, to two on the road to Emmaus, to Peter and here to ten of the disciples, Thomas being absent. The Gospel of John tells of two of these five appearances.

b. When the doors were shut . . . Jesus came and stood in the midst: How did Jesus enter the room? "We can scarcely say more than that John wants us to see that the risen Christ was not limited by closed doors." (Morris) Apparently, resurrection bodies are not subject to the same limitations as our present bodies.

c. Peace be with you: After their desertion of Jesus on Friday, the disciples were probably expecting words of

rebuke or blame. Instead, Jesus brought a word of **peace**, reconciling **peace**.

2. (Joh_20:20-23) The risen Jesus ministers to His disciples (more than the ten are gathered here, according to Luke 24). When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

a. **He showed them His hands and His side:** Jesus gives *assurance* to the disciples about who He is and that He really has risen from the dead.

b. **As the Father has sent Me, I also send you:** Jesus gives His disciples a *mission*, to continue His work on this earth.

c. **Receive the Holy Spirit:** Jesus gives His disciples the *Holy Spirit*, bringing new life and the ability to carry out their mission. Many people see the connection between this breathing on the disciples and when God created man, and breathed the breathe of life in him. This is a work of re-creation, even as God breathed life into the first man. This is where the disciples are born again.

d. **If you forgive the sins of any:** Jesus gives His disciples *authority* to announce forgiveness and to warn of guilt, as authorized by the Holy Spirit.

i. This lays down the duty of the church to proclaim forgiveness to the penitent believer, and the duty of the church to warn the unbeliever that they are in danger of forfeiting the mercy of God.

e. Jesus wants to continue this fourfold ministry of giving *assurance*, a *mission*, the *Holy Spirit* and *authority* to believers today.

3. (Joh_20:24-29) Jesus convinces the previously absent disciple, the skeptic Thomas.

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing." And Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed."

a. **Unless I see . . . I will not believe:** Thomas is not a doubter, but an unbeliever who will not accept the valid testimony of others.

b. **Do not be unbelieving, but believing:** Jesus explicitly repeats Thomas' demands back to him. This must have been very impressive to Thomas, and very convincing.

i. **Do not be unbelieving, but believing:** Jesus also plainly commands him to cease his unbelief and to start believing

c. **My Lord and my God:** Both **Lord** and **God** were titles of deity, and Thomas boldly and explicitly assigns these titles to Jesus. *Jesus accepts these titles*, and did not tell Thomas, "Don't call Me that."

d. **Blessed are those who have not seen and yet have believed:** There is a special promise blessing given to those who believe. The faith of Thomas is the climax of the book: Jesus has triumphed over sickness, sin, evil men, death and sorrow; now He conquers unbelief.

e. Thomas is a good example in many ways. He refused to say he understood when he didn't, he refused to pretend to believe when he didn't. And when he did understand and

believe, he went all the way and properly called Jesus **Lord** and **God**.

4. (Joh_20:30-31) Summary statement of the book.

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

a. **Jesus did many other signs:** John admits that he presents an incomplete collection, written for a purpose.

b. One collects everything possible about a dead prophet; it is all one has of him. But one only tells enough of a living person to introduce one's hearers to him. John trusts that a personal relationship with Jesus will reveal more to the believer.

(Joh 20:2) So she went running⁴ to Simon Peter and the other disciple whom Jesus loved and told them, "They have taken the Lord from the tomb, and we don't know where they have put him!"

(Joh 20:3) Then Peter and the other disciple set out to go to the tomb.⁵

(Joh 20:4) The two were running together, but the other disciple ran faster than Peter⁶ and reached the tomb first.⁷

(Joh 20:5) He bent down⁸ and saw the strips of linen cloth lying there,⁹ but he did not go in.

(Joh 20:6) Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw¹⁰ the strips of linen cloth lying there, (Joh 20:7) and the face cloth,¹¹ which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself.¹²

(Joh 20:8) Then the other disciple, who had reached the tomb first, came in, and he saw and believed.¹³

(Joh 20:9) (For they did not yet understand¹⁴ the scripture that Jesus¹⁵ must rise from the dead.)¹⁶

(Joh 20:10) ***Jesus' Appearance to Mary Magdalene***

So the disciples went back to their homes.

(Joh 20:11) But Mary stood outside the tomb weeping. As she wept, she bent down and looked into the tomb.

(Joh 20:12) And she saw two angels in white sitting where Jesus' body had been lying, one at the head and one at the feet.

(Joh 20:13) They said¹⁷ to her, "Woman,¹⁸ why are you weeping?" Mary replied,¹⁹ "They have taken my Lord away, and I do not know where they have put him!"

(Joh 20:14) When she had said this, she turned around and saw Jesus standing there,²⁰ but she did not know that it was Jesus.

(Joh 20:15) Jesus said to her, "Woman, why are you weeping? Who are you looking for?" Because she²¹ thought he was the gardener, she said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him."

(Joh 20:16) Jesus said to her, "Mary." She²² turned and said to him in Aramaic,²³ " *Rabboni*"²⁴ (which means Teacher).²⁵

(Joh 20:17) Jesus replied,²⁶ "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.' "

(Joh 20:18) Mary Magdalene came and informed the disciples, "I have seen the Lord!" And she told them²⁷ what²⁸ Jesus²⁹ had said to her.³⁰

(Joh 20:19) ***Jesus' Appearance to the Disciples***

On the evening of that day, the first day of the week, the disciples had gathered together³¹ and locked the doors³² of the place³³

because they were afraid of the Jewish leaders.³⁴ Jesus came and stood among them and said to them, "Peace be with you."

(Joh 20:20) When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they

saw the Lord.³⁵

(Joh 20:21) So Jesus said to them again, "Peace be with you. Just as the Father has sent me, I also send you."

(Joh 20:22) And after he said this, he breathed on them and said,³⁶ "Receive the Holy Spirit.³⁷

(Joh 20:23) If you forgive anyone's sins, they are forgiven;³⁸ if you retain anyone's sins, they are retained."³⁹

(Joh 20:24) ***The Response of Thomas***

Now Thomas (called Didymus),⁴⁰ one of the twelve, was not with them when Jesus came.

(Joh 20:25) The other disciples told him, "We have seen the Lord!" But he replied,⁴¹ "Unless I see the wounds⁴² from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!"⁴³

(Joh 20:26) Eight days later the disciples were again together in the house,⁴⁴ and Thomas was with them. Although the doors were locked,⁴⁵ Jesus came and stood among them and said, "Peace be with you!"

(Joh 20:27) Then he said to Thomas, "Put⁴⁶ your finger here, and examine⁴⁷ my hands. Extend⁴⁸ your hand and put it⁴⁹ into my side.

Do not continue in your unbelief, but believe."⁵⁰

(Joh 20:28) Thomas replied to him,⁵¹ "My Lord and my God!"⁵²

(Joh 20:29) Jesus said to him, "Have you believed because you have seen me? Blessed are the people⁵³ who have not seen and yet have believed."⁵⁴

(Joh 20:30) Now Jesus performed⁵⁵ many other miraculous signs in the presence of the⁵⁶ disciples, which are not recorded⁵⁷ in this book.⁵⁸

(Joh 20:31) But these⁵⁹ are recorded⁶⁰ so that you may believe⁶¹ that Jesus is the Christ,⁶² the Son of God, and that by believing you may have life in his name.⁶³

(Joh 21:1) ***Jesus' Appearance to the Disciples in Galilee***

After this¹ Jesus revealed himself again to the disciples by the Sea of Tiberias.² Now this is how he did so.³
(Guzik)

Joh 21:1-25

John 21 - THE RESTORATION OF PETER

A. A miraculous catch of fish.

1. (Joh_21:1-3) Peter and six other disciples return to fishing. After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself*: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together.

Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing.

a. **I am going fishing:** Was this a return to the old life or prudence? Only the attitude of their hearts could tell. If they wanted to give up on the business of serving Jesus, it was bad; if they were providing for themselves and those near to them until Jesus told them what to do next, it could be fine.

i. At the best, it shows they were uncertain. "The fishing expedition plainly reveals the uncertainty of the disciples, an uncertainty which contrasts sharply with their assured sense of purpose from the day of Pentecost on." (Morris) b.

That night they caught nothing: No matter what their reason was for returning to their fishing boats, their own efforts were futile.

2. (Joh_21:4-6) Jesus directs their work.

But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find *some*." So they

cast, and now they were not able to draw it in because of the multitude of fish.

a. **Have you any food?** When you are unsuccessful at fishing, you don't welcome questions about your progress. Jesus asked anyway.

b. **Cast the net on the right side of the boat, and you will find some:** "There is no need to seek symbolical meanings for the right and left side. The difference is not between right and left, but between working with and without Divine guidance." (Plummer)

3. (Joh_21:7-14) The disciples eat breakfast with Jesus.

Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, "Bring some of the fish which you have just caught."

Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus said to them, "Come *and* eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"; knowing that it was the Lord. Jesus then came and took the bread and gave it to them, and likewise the fish. This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

a. **Yet none of the disciples dared ask Him, "Who are You?" - knowing that it was the Lord:** There seems something unusual about the appearance of Jesus after His resurrection. Possibly it was a result of the beatings He endured at the cross, the scars of which remained at least in part.

b. **Jesus then came and took the bread:** Jesus is often seen eating with His disciples after His resurrection. This is a

picture of intimate, friendly fellowship.

c. **Full of large fish, one hundred and fifty-three:** Why 153 fish? This number has been a field day for speculative interpretations of the Bible since the early church.

i. 153 is the sum of Numbers 1-17. Some (like Augustine) say that it is a number representing the number of commandments (10) added to the sevenfold gifts of the Spirit.

ii. 153 is the added numerical value of the Greek words "Peter" and "fish."

iii. Some ancient writers (such as Jerome) held that there were 153 different types of fish in the world; this represents a "full harvest" of all of the world.

iv. Some (like Cyril of Alexandria) say that 100 stands for the Gentiles, 50 for Israel and 3 for the Trinity.

v. The truth is that all we know for certain is that 153 stands for *the number of fish that they caught!* We must always be careful of manufacturing "hidden meanings" in the Word of God.

B. The public restoration of Peter.

1. (Joh_21:15-16) Jesus inquires about Peter's love.

So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." He said to him again a second time, "Simon, *son* of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep."

a. Jesus met with Peter individually on the day of His resurrection, (Luk_24:34) but a public restoration was also needed.

b. **Do you love Me more than these:** Jesus strangely asks Peter to compare his love for Him with that of the other disciples.

i. It is possible that "these" refers to the fish and a fisherman's life. Jesus could be asking Peter if he is willing to

give up fishing again to follow Him. But Peter *had* claimed a superior love (Mat_26:33). Does he still have this proud estimation of his devotion?

c. **Do you love Me more than these . . . You know that I love You:** Jesus asks about *agape* love (all giving, uncaused, unselfish love) and Peter answers with *phileo* love (reciprocal, friendly affection). Some translations have Peter answering “I am your friend.”

i. Some commentators see no distinctions between the two different ancient Greek terms, but most say that Peter is now more reserved in his proclamation of devotion.

d. **Feed My lambs . . . Tend My sheep:** For Peter to follow through with that love for Jesus, he must give himself to the service of God’s people.

2. (Joh_21:17) Jesus asks Peter a third time: **Do you love Me?**

He said to him the third time, “Simon, *son* of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.

a. **Do you love Me . . . Lord, You know all things:** This time, Jesus asks if Peter does in fact have a friendly devotion (*phileo*) to Jesus. Peter leaves the question with Jesus’ omniscience.

b. **Peter was grieved because He said to him the third time:** What really grieved Peter was the three-time repetition, because it was a plain reminder of his previous three-time denial.

i. Jesus restores us by causing us to face squarely our point of failure, then challenging us to set our eyes on the work ahead.

ii. Jesus *doesn’t* ask “are you sorry?” nor “will you promise never to do that again?” “Jesus Christ asks each one of us, not for obedience primarily, not for repentance, not for vows,

not for conduct, but for a *heart*; and that being given, all the rest will follow.” (Maclaren)

c. Jesus allowed Peter a three-fold public affirmation of love to replace a three-fold denial, and gave him a three-fold challenge to **feed My sheep**.

3. (Joh_21:18-19) Jesus’ call on Peter’s life.

“Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish.” This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

a. **When you are old, you will stretch out your hands:** Jesus promises Peter that his life will end in utter faithfulness, that in the end Peter will make a faithful stand for Jesus and be crucified.

b. **And carry you where you do not wish:** If Peter’s principle of life once was a self-reliance, from now on his principle of life will be the cross.

c. The most important, all encompassing words: **Follow Me**.

4. (Joh_21:20-23) What about John?

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?” Peter, seeing him, said to Jesus, “But Lord, what *about* this man?” Jesus said to him, “If I will that he remain till I come, what *is that* to you? You follow Me.” Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what *is that* to you?”

a. **If I will that he remain till I come, what is that to you? You follow Me:** Jesus’ words apply to us. Instead of worrying about what He will do or is doing with other believers, our focus should be on His command to **Follow Me**.

b. Jesus did not say to him that he would not die: "Rumour had it that the Lord had prophesied that the beloved disciple would be alive when He came again, and the evangelist is anxious to make it perfectly clear that Jesus had only spoken hypothetically about such a possibility." (Tasker)

5. (Joh_21:24-25) Conclusion to the book.

This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

a. The disciple who testifies of these things, and wrote these things: It is both a testimony of accuracy and incompleteness.

b. Even the world itself could not contain the books that would be written: God's works have no end, and the events are to continue as we obey Jesus' command to *follow Me*.

(Joh 21:2) Simon Peter, Thomas⁴ (called Didymus),⁵ Nathanael⁶ (who was from Cana⁷ in Galilee), the sons⁸ of Zebedee,⁹ and two other disciples¹⁰ of his were together.

(Joh 21:3) Simon Peter told them, "I am going fishing." "We will go with you," they replied.¹¹ They went out and got into the boat, but that night they caught nothing.

(Joh 21:4) When it was already very early morning, Jesus stood on the beach, but the disciples did not know that it was Jesus.

(Joh 21:5) So Jesus said to them, "Children, you don't have any fish,¹² do you?"¹³ They replied,¹⁴ "No."

(Joh 21:6) He told them, "Throw your net on the right side of the boat, and you will find some."¹⁵ So they threw the net,¹⁶ and were not able to pull it in because of the large number of fish.

(Joh 21:7) Then the disciple whom¹⁷ Jesus loved¹⁸ said to Peter, "It is the Lord!" So Simon Peter, when he heard that it

was the Lord, tucked in his outer garment (for he had nothing on underneath it),¹⁹ and plunged²⁰ into the sea.

(Joh 21:8) Meanwhile the other disciples came with the boat, dragging the net full of fish, for they were not far from land, only about a hundred yards.²¹

(Joh 21:9) When they got out on the beach,²² they saw a charcoal fire ready²³ with a fish placed on it, and bread.

(Joh 21:10) Jesus said,²⁴ "Bring some of the fish you have just now caught."

(Joh 21:11) So Simon Peter went aboard and pulled the net to shore. It was²⁵ full of large fish, one hundred fifty-three,²⁶ but although there were so many, the net was not torn.

(Joh 21:12) "Come, have breakfast," Jesus said.²⁷ But none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord.

(Joh 21:13) Jesus came and took the bread and gave it to them, and did the same with the fish.

(Joh 21:14) This was now the third time Jesus was revealed to the disciples after he was raised from the dead.

(Joh 21:15) ***Peter's Restoration***

Then when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John,²⁸ do you love me more than these do?"²⁹

He replied,³⁰ "Yes, Lord, you know I love you."³¹ Jesus³² told him, "Feed my lambs."

(Joh 21:16) Jesus³³ said³⁴ a second time, "Simon, son of John, do you love me?" He replied,³⁵ "Yes, Lord, you know I love you."

Jesus³⁶ told him, "Shepherd my sheep."

(Joh 21:17) Jesus³⁷ said³⁸ a third time, "Simon, son of John, do you love me?" Peter was distressed³⁹ that Jesus⁴⁰ asked⁴¹ him a third time, "Do you love me?" and said,⁴² "Lord, you know everything. You know that I love you." Jesus⁴³ replied,⁴⁴ "Feed my sheep."

(Joh 21:18) I tell you the solemn truth,⁴⁵ when you were young, you tied your clothes around you⁴⁶ and went wherever you wanted, but when you are old, you will stretch out your hands, and others will tie you up⁴⁷ and bring you where you do not want to go."

(Joh 21:19) (Now Jesus⁴⁸ said this to indicate clearly by what kind of death Peter⁴⁹ was going to glorify God.)⁵⁰ After he said this, Jesus told Peter,⁵¹ "Follow me."

(Joh 21:20) ***Peter and the Disciple Jesus Loved***

Peter turned around and saw the disciple whom Jesus loved following them.⁵² (This was the disciple⁵³ who had leaned back against Jesus'⁵⁴ chest at the meal and asked,⁵⁵ "Lord, who is the one who is going to betray you?")⁵⁶

(Joh 21:21) So when Peter saw him,⁵⁷ he asked Jesus, "Lord, what about him?"

(Joh 21:22) Jesus replied,⁵⁸ "If I want him to live⁵⁹ until I come back,⁶⁰ what concern is that of yours? You follow me!"

(Joh 21:23) So the saying circulated⁶¹ among the brothers and sisters⁶² that this disciple was not going to die. But Jesus did not say to him that he was not going to die, but rather, "If I want him to live⁶³ until I come back,⁶⁴ what concern is that of yours?"

(Joh 21:24) ***A Final Note***

This is the disciple who testifies about these things and has written these things, and we know that his testimony is true.

(Joh 21:25) There are many other things that Jesus did. If every one of them were written down,⁶⁵ I suppose the whole world⁶⁶ would not have room for the books that would be written.⁶⁷